In the Name of Allah,
the All-beneficent, the All-merciful

قال الله تعالى:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً ﴾

"Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification"

(*Sūrat al-Aḥzāb* 33:33)

Prophetic traditions mentioned in both in Sunnī and Shī'ah authoritative reference books of *ḥadīth* and *tafsīr* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl al-kisā'*], viz. Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn ('a) as the *Ahl al-Bayt* (People of the Household).

For instance, refer to the following references:

Sunnī

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

Shī'ah

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

Islamic Unity from the Perspective of Thaqalain

قال رسول الله ﷺ:

"إني تاركٌ فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

Some references:

- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *hadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *hadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *hadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358

Islamic Unity from the Perspective of Thaqalain

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PROPINQUITY OF THE SCHOOLS OF THOUGHT AND ISLAMIC UNITY

PREFACE OF AHL AL-BAYT (‘A) WORLD ASSEMBLY

The invaluable legacy of the Household [*Ahl al-Bayt*] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has provided the Muslim *ummah* with many scholars who, following in the footsteps of Imāms of the Prophet’s Household (*as*), have done their best to clear up the doubts raised by various creeds and currents within and external to Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the Ahl al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the *Ahl al-Bayt* (*as*) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the school of the *Ahl al-Bayt* (*as*) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shī‘ah writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in editing and publishing valuable works by leading Shīʿah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household (*as*) has offered to the entire world.

The Ahl al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by Prophet Muḥammad (*sawas*).

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imām al-Mahdī, His vicegerent on the earth (may Allah expedite his advent).

We offer our prayers to the Almighty to shower His Mercy over the soul of Ayatollah Muḥammad Baqir Al-ḥakim, author of the present book, and give our utmost gratitude to Ali H. Al-ḥakim for leading the team work of the Islamic Foundation in translating, editing and proofreading thereof. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation Office.

Cultural Affairs Department
The Ahl al-Bayt (*ʿa*) World Assembly

Prelude

ISLAMIC UNITY
FROM A
CIVILIZED PERSPECTIVE

The Importance of Islamic Unity

Islamic unity is one of the most important issues facing us now and merits thorough discussion and research to facilitate a completely clear precise definition of its basic parameters. The subject of Islamic unity has become increasingly important since the existence of an Islamic political entity, the Islamic Republic of Iran, and the presence of an extensive, far-reaching Islamic awakening, which has encouraged Muslims to base their lives on Islamic theory and Muslim interests. In fact, merely a decade after the formation of the Islamic Republic of Iran, this social awakening almost led to the establishment of two additional Islamic governments (Sudan and Afghanistan), and the occurrence of widespread conflict between the Muslims and their ruling organizations in so-called 'Islamic' countries. Rebellions were manifest due to what was perceived as unjust approaches, selfish interests, and the full adoption of Western styled governmental attitudes, with all the subsequent accompanying social and economic problems. There had been a deviation from progress, from investing in science, in the development of technology and, more importantly, there had been gross neglect of humanitarian dignity and equality.

Furthermore, the importance of Islamic unity increases when we regard the circumstances of today's world and the nature of existing conflicts be they cultural, social or economical. After the fall and subsequent collapse of the socialist bloc and its removal from the axis of human conflict, the direction of the winds of the cold war award Islamic unity a special significance at this stage of the development of civilization.

Repercussion of the End of the Cold War

Following the fall of the socialist camp, the chilly winds of the cold war have blown in two main directions:

I: The direction of what could be called 'self-retreat', which is where we find the Western political body. This is due to the cessation of high level strained confrontation with the socialist camp and the relaxing of sustained risk levels instigated for self defense; such as, anticipating and executing, conflict, confrontation, military threat and provoking dogmatic political relations with external enemies as the main part of their interests. The newer politically enforced *laissez-faire* situation has obliged the initiation of connivance with former rivals and competitors; together with the preoccupation in their complex internal humanitarian problems. These latest developments lead to an introspective retreat of Western society towards interior interests, conflicts and unfair competition among them, for the sake of narrow self-interest.

Some expectations of some of the basic themes of self-conflict:

A – The European American conflict, not on a military or scientific level, competition in these two fields already having peaked and reached deadlock, but in the arena of economic warfare, with increasing affluence rivaling unbridled extravagance at the expense of their own people especially the poor.

Some of the indications of this scenario appeared on the horizon, both in the form of the Gulf War, when the Americans tried to capture oil resources and dominate this enriched region in order to grasp control of this vitally valuable area. With its energy effectively tapped into all the economies of the world, they imposed tariffs on European agricultural exports to the United States of America, after the Europeans refused to cancel support for their own agricultural products within their countries in order to preserve or decrease prices. The effective factor influencing the results of the last American

election[1] was the paying of interest to internal economic and social issues following the extensive disturbances witnessed in some U.S. states over the previous two years; the growing threat of drugs and deadly diseases resulting from the disintegration of morals and drowning in a quagmire of inordinate desires and unlimited degradation. Let us also not forget the USA's stance against the EU's seeking unity in Europe, the treaty of Maastricht and the economic problems created for some European countries as well as other social and humanitarian problems faced by the European and American peoples within their societies and in relation to the Third World.

B - The East - West conflict, which is now taking place in clear distinction between "Japan" and the "U.S.", the imbalance of trade between them and the appearance of certain Eastern countries, such as "South Korea" and "Taiwan".

This, along with the acute problems generated by the collapse of the "Soviet Union " and "Yugoslavia" to each of these two axes, together with the possibility of either the emergence of the Chinese giant into the field of conflict, or of its disintegration, following the collapse of the Soviet Union, is likely to generate grave widespread problems within Western civilization despite its having been the leader and role model. This will shed better light on the nature and reality of the problems that this civilization faces.

II: The direction of the aftermath of the cold war as confrontation against Islamic advancement due to growing fear of Islamic awakening.

1. The 1992 general election in which Democratic Party candidate, Mr. Bill Clinton, beat his Republican Party rival, President George Bush, after a twelve year long continuous political direction in the interests of the Republican Party coincided with the period marking the beginning of Islamic awakening lasting until now despite Bush's claimed subsequent overwhelming victory in the Gulf War, and the factor of the Democratic candidate's victory being ostensibly connected with paying attention to economic circumstances and its remedy.

The conflict between the Western and Islamic civilizations, far from being a new phenomenon, is one that has expanded through the depths of time down through the centuries. One of the tasks of the first World War was the carving up of the great Islamic state, represented by the Ottoman government and the capturing and domination of the rest of the Muslim world. This was the goal which the Western civilization achieved after World War, I kick-starting the Islamic world's military and political surrender to Western society over subsequent decades ever since. There are still corners and pockets putting up a smidgeon of resistance - particularly in the areas of thought and culture. However, the reality experienced by Muslim countries throughout this period is not that there has been a real global battle with Western civilization but reviewing the scene extensively from a general perspective, there hasn't even been any global resistance to it.

Yes, there have been glorious and heroic works by a number of Islamic scholars and Muslim thinkers from various parts of the Islamic world in defense of Islam, which have proffered a substantial ensuing role in the continuation of resistance and spiritual revival in the face of escalating confrontation with the established norms of Western society. A great role change also burst onto the political and cultural centers of the Islamic world following the victory of the Islamic Revolution of Iran, and the establishment of Islamic rule within it. The response was the spreading of the spirit of resistance and renaissance to all parts of the Muslim world, even among westernized Muslim groups; hitherto seeming to have superficially swerved to embrace or become joined at the hip with Western civilization and culture in all facets of their lives and being. At this point, those responsible for engineering the ascendancy of Western values tried to address these phenomena by promoting their existence as a result of racial and national liberation movements in the Arab and Islamic world without needing to change machinations previously geared for the Cold War in a global world conflict. It merely needed

to transfer its bellicosity, in the form of a war of aggression, against the Islamic Republic and support widespread foreign interference in the Gulf region. The results included an economic, political technological siege around the Islamic Republic, the Gulf War against the Iraqi regime ostensibly to smoke its leader out of Kuwait, and military presence in the region. As well as continued pressure to conclude the Palestinian problem in the interests of a Zionism hegemony and to raise fears and doubts against the Islamic Republic and its future intentions, and promote extensive repression against the advancement of Islamic awakening under the propaganda banner of a 'war' on terrorism, religious extremism and backwardness of civilization. Before too long, the revival of periphery alliances outside the general frameworks of the Arab League, the Organization of Islamic Cooperation, and non-aligned movements had swept into being and even more in an attempt to harness the UN and its institutions. Especially in the field of human rights, to incite a number of organizations within the Muslim world to exert increased violation of human rights against its own people under these very slogans.

So far, this attempt appears to have failed and some new dimensions of this assault have begun in the present confrontation with the West. We can indicate several points that have significant impact on this attack:

A- Increasing the degree of sensitivity of the nation towards Western attempts to extract revenge on Islam and the increasing sense of oppression caused by Western civilization on the one hand and the pride of Islamic honor, values and traditions on the other, is evident in the case of the apostate, Salman Rushdi. This seemed at first hand a straightforward case until, with the help of its well-oiled publicity machine, in orientation of the conflict, the Western media turned it into one of global dimensions exposing at great depths an assumption that interactions were rooted in a conflict between Western and Muslim civilizations. The Westerners moved to appoint themselves as judges to turn the trial of those accused of crime, a crime against a

group of ordinary civilians. Yet they failed to question the culpability of someone who committed a crime against Islam and the entire Islamic nation, nor did they refer to any sentencing approved by Islamic law, or by any of the divinely inspired religions.

But more to the point, in this case it was not which side was seen to be right, but what came to light regarding the extent of the relationship of Muslims with Islam and Islamic culture. It also measured the degree of willingness to consolidate their position in conflicts that have a central dimension.[1] All this is in an Islamic social dimension on the Islamic national level even in the Islamic world, where none of the rulers of the Muslims were prepared to stand against the offence committed against them.

Another important aspect was the attitude of westernized Muslims, some of whom by virtue of even being born in the West superficially had the power to at least explain the position of Muslims in the Muslim world if such a thing was not immediately obvious to all and sundry.

B- The decline of civilization, the political standard of the West and its theses and followers in the Muslim world to the political developments currently in Islamic advancement do not need a broad discussion. Especially what happened in the Islamic Republic of Sudan and in the Republic of Afghanistan, where the Islamic movement was enabled after a long struggle to gain ground in multiple dimensions and assesses. The Islamic government struggled under the hearing and sight of the Western world and its organizations, according to its potential and capabilities of human resources and material. Another state of affairs was the wonderful yet terrible situation that occurred in Algeria giving the nation its opinion

1. Because this was considered a most important and significant Islamic issue that gathered Muslims together as in the case of the Prophet Muhammad (May God send His greetings and peace to him and his infallible progeny).

and vote in an open game and according to the Western method of choice along with Islamic rule and ascendance.

C- The growing feeling of the followers of the Western camp and its strategists is one of disability and despair. This, despite the capacity of the circle of conspiracy, the recruitment of potential power reflected as the characteristic of direct western reaction or through the escalation and frequency of suppression during the new era in the Islamic world. One which calls for the defense of human rights, raising high the slogan of an appeasing ceasefire amid the strained bouts of tension, solving intractable regional problems and exiting from the remnants of the cold war to peaceful conditions, and political and social security.

Thus what happened in countries such as Afghanistan, Palestine, Iraq, Algeria, Egypt, and Tunisia was and is an attempt to eliminate the advancement of the Muslims. Although they have not been able to accomplish this so far, despite using all possible available means from chemical weapons to genocide and then trying to blame external elements, like Iran and Sudan, for creating chaos with no particular target with charges of extremism and terrorism ... all this clearly demonstrates the reality of this feeling of helplessness and the failure of the Western thesis and its meager organizations.

D- The evolution of the Islamic political discourse, as clearly put forward by the Islamic revolution of Iran, is genuinely interested in human dignity, and the dignity of God and the prophet and the religion. It is also concerned in the political, social and economic development of the human being and in the rituals and literature of Islamic science and virtue, addressing humanitarian problems. It is also vigilant in the matter of the promotion of virtue and the prevention of vice.

This development of political rhetoric with emphasis on the cultural dimension, inherent in Islam, constructs the advancement of Islamic steadfastness against repression and obliteration elevating it over its

antagonists. Abandoning these real human concerns caused the Ottoman Empire to back down and fall apart in front of the blows faced by the onslaught of Western nations.

The Arab regimes and many of the ruling governors of the Islamic world have recognized their incapacity for resolving internal socio-political problems, thus spotlighting their inability to cope with the contemporary Muslims' development, is one of the factors that have afforded this new index to the conflict. Key figures in Western society, becoming alarmed at the potential outcome of the current encounter, realized that it could be a challenge to their classical perceptions with substantial threats to their interests in the region. This has in turn encouraged them to intensify repression, persecution, aggression, deception, overt and covert operations finally leading them to reinvent the boundaries of a possible Islamic-Western conflict.

These events propeled the Islamic renaissance into becoming the new hub of civilization, in conflict with the Western social order, which would necessitate implementing new methods and a variety of techniques that are not even imaginable by Western analysts and researchers.

Reinforcements to support the Islamic Stance in the Conflict

However, the question for Muslims here is where are the cultural strengths and necessary material in order to help them stand resolved in the face of this conflict?

Can a general picture be provided for the answer by observing the following three dimensions that make up the basic necessities in the diagnosis of the situation of confrontation from the Islamic point of view?

A- Facing Contemporary Challenges

These challenges of civilizational, political and social dimensions are the result of conditions produced in the modern era that have developed humanitarian, civil and secular aspects, especially those acrimonious outcomes of Western civilization, and its global hegemony, notably after its own decline and the collapse of the socialist camp. We may refer to some of these challenges and issues as follows:

First: The issue of reconciling the requirements of human freedom at individual or social level independence, decision-making political will, freedom from both foreign domination and economical subordination and the development of culture and science on the one hand, and the requirements of social justice and economic well-being and peaceful coexistence on the other. These things, although initially possibly appearing homogeneous, reconcile all the necessary requirements to ensure achievement, in a practical and realistic way, in the complex contemporary human life style and need cultural and political work of exceptional sacrifice with an especially high spiritual strength. This is not happening in the West, where civilization is still becoming increasing barren when it comes to dealing with humanity's problems, due, in the main, to a loss of awareness/relationship with the spiritual unseen world, particularly with Almighty God. This is something, which can only be addressed through the Islamic message, the integration of which represents the correct solution to these problems. One of the main reasons for the fall of communism which, in fact, called for social justice with hostility to the encroachment of humanity (albeit with a circumspect repression of the natural innate belief in God), was the same reason for the emergence of capitalism which called for freedom following the vacuum experienced by Christianity in its handling of scientific and social development and its inability to address these contradictions with a message of religion that tackled humanitarian problems, such as freedom, social justice and spiritual issues, along

with a relationship with the unseen world. Now, this is the secret of the Islamic message.

From here appears the new challenge of solving the problems of social justice. After the collapse of the myth of secular socialism in the name of communism as a thesis to achieve social justice and equality, to eliminate the manifestations of distinction between the social classes, and abolish the features of injustice, the monopoly and exploitation practiced by the capitalization of democracy under the public slogan of individual freedom, and achieving development through the mobilization and recruitment of intrinsic motivation, and special interests ... after all this, the dangers highlighted in human society reveal a great tyranny of injustice and exploitation in new forms, and not solely on account of groups and social divisions, but also on account of people, themselves, and whole human nations through the new global system which became "America" and its allies and which is the only force currently attempting world domination.

Second: The issue of the conflict between arrogance and vulnerability in terms of the situation necessitates the transformation of the Islamic state from a defensive entity, forced to absorb continuous attacks from global arrogance, as the Islamic milieu has been living within the encircled arena of worldwide vulnerability. It must be transformed to a state of embarkation where it makes proposals to resolve mankind's problems or where it at least stands on less confrontation territory against the arrogant elements in order to become the champion of all vulnerable peoples of the world. People and nations who would fall - of course – easy victim and soft prey to the hands of exclusive global arrogance, as there is no one to defend them, no one to speak out and act on their behalf; the vulnerable people of the world have no one to help them except the Islamic nation and the Islamic state.

Third: A new global system has became a real possibility through scientific and civil development and new methods of human

interaction which indicates that it must be constructed and allowed to develop towards human integration to provide an advanced service to mankind.

The presence of human order for the entire world is a sacred goal and a great hope for mankind to experience and it has existed since the early times of history. It was heralded by divine messages, so it is necessary to move in this direction, but in an integrated manner so as to achieve the goals of cooperation through its association with Almighty God, and its commitment to charters, covenants and the incarnation of its original nature, its love for good, justice, reform, prosperity and progress, stability and security, and human relations settled by love and affection.

On the basis of this development, we find an urgent need for Muslim scholars, intellectuals, leaders of Islamic movements, and other prominent people of this nation to undertake an extensive serious campaign on political, media and cultural levels in order to offer a new integrated global system based on the doctrine of divine inspiration and the principles of Islam derived from the noble Qur'an and the correct Sunnah to address all mankind, and solve its problems, fill it gaps – its vacant spaces, asking all to have faith in it and to be committed to its principles and laws, with good intentions, efforts and great sacrifices in order to be in receipt of this communication. This global call is for all mankind, and when we speak of efforts and sacrifices, call and communication, we must put before our eyes the procedure of the prophets (as), rabbis, scholars and people of integrity throughout the history of the religion. Especially the procedure used in the daily life of the master of the prophets (sawas) as the noble Qur'an talks about this repeatedly. These kinds of responsibilities cannot achieve their goals except through effort and sacrifice.

This case represents one of the most important contemporary challenges faced by Muslim human beings facing Islamic issues and gains priority over all of the Islamic cases.

How to address these Challenges

Now that this review has highlighted the challenges ahead of us, we need to answer this question: How do we address them?

The answer comes through the issue of Islamic unity, the foundation of which was laid down by the noble Qur'an, and addressed by the Ahl Al-Bayt (as) through a theory whose landmarks we shall identify in the next discussion. However, briefly, we find that this treatment has two major dimensions: a theoretical dimension and practical dimension, the latter of which I have already indicated in previous columns: striving, and adhering to the procedure of the prophets, knowledgeable leaders and competent reformers.

As for the theoretical dimension, we can find its features in the intellectual and political freedom which adopted the theory of the Ahl al Bayt (as) regarding Islamic unity. Thus, at the intellectual level we can resume the study of Islamic sources, derive and identify the elements of its power, researching the sources to extract solutions to fundamental problems within legitimate laws and regulations. This would consequently open the door of correct jurisprudence, flicking off the layers of dust accumulated on Islamic texts, making way for the practice of legislated legitimate free political activity on the social level with a capacity to understand and respect the views and theories of the scholars of all Islamic sects and study them objectively. All these things are necessary in the face of these cultural challenges.

B- Development of the Moral and Spiritual Content of the Islamic State

Meaningful moral mental and emotional content, in the Islamic sense, represents the greatest energy and strength that generally distinguishes it in any conflict of civilization because faith in God, the message, the Last Day, the related ethical and legislative implications and feelings of love and loyalty to Allah, enmity to Satan and all evil features, together with fear of punishment and hope to win Paradise and lofty noble goals are among the highest aspirations of obeying God and are characteristic of the real power to which angels will descend:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

"In the case of those who say: "Our Lord is Allah," and further stand straight and steadfast, the angels descend to them from time to time: "Fear not!" they suggest, "Nor grieve! But receive glad tidings of the Garden of Bliss which you were promised."[1]

This, then, becomes the moral and spiritual content of the most important requirements in following the position in this confrontation, and from here the content and development of this escalation by the most important issues in this area.

There is no doubt that the deepening of faith in God, and the spiritual and emotional striving of someone who believes in God and is a follower of His Prophet (sawas) are in the forefront of the dimensions of this development, and this needs to be the approach to the faith and sponsorship of education, both psychological and spiritual.

1. Holy Qur'an, Fussilat: 30.

Distinguishing between Reason and Emotion

We find that this recommended educational prospectus has features in the supported theories of the Ahl Al-Bayt (as), and is an important aspect in tackling the issue of Islamic unity, but what might be overlooked, in our understanding of the spiritual content, are the issues of reason, science and the distinction between them and passion and feeling.

Emotion and passion that are mixed with love and loyalty to Almighty Allah, His Messenger (sawas) and for the believers are essential. This passion is considered kinetic energy, the driving force and the eternal flame that will never be extinguished. In fact, while confronting evil, this Islamic force is much in need of emotion and passion, and requires at the same time a systematic scientific approach in forming its discourse for dialogue and/or confrontation. Further, if they are to endure, continue and remain sustainable, these responsible emotions must be based on systematic, scientific and fundamental ground. Therefore, it must be maintained albeit develop from its impulsive emotion to a more sophisticated, systematic and scientific methodology.

In addition to the Islamic theory that emphasizes and supports it, the Qur'an has invited people to consider thinking and working with a scientific approach and argument that is imposed by the historical development of humanity, which has already begun to convert to this approach. It must be stabilized it in the future, and this is how the Islamic message explains the phenomenon to its conclusion because man has arrived in his human evolution at the stage of reliance on reason and science on the one hand, and the Islamic message is the message of reason and science; and the correct approach, from the other hand, can enable a person to understand all his future roles.

So there is a need for a systematic scientific approach in the expression of attitude, which must rise to the level of the Islamic state rather than remain a mere emotional reaction to the long covenants

formed to defeat Islam and the Muslims, showering aggression on Islamic values, plundering the wealth of the Muslims, and the exploitation of men in the Islamic world. This includes reactions from other causes of injustice and inequality that excite feelings of hatred in the human heart as well as detestation, revolution, rejection and challenge. It is important to adapt the Islamic case to the status of action, characterized by stability and development, within the systematic and scientific formulas in analysis, planning, programming, and developing solutions to include all fields of life's mission, points of positive contact, and issues of conflict and social unrest, some of which we can indicate in the following points:

1. A clear vision and program of economics is vital. This should be capable of recruiting the nation's wealth and its investment in order to mobilize broad and significant energies to solve social and individual problems to achieve economical well-being, which will create economical independence, balance of trade, and abundance in production and distributive justice, social solidarity while retaining the ability of civilized conflict.

2. A social program is needed that is capable of addressing the issues of the youth, women and family in particular, the effects of scientific and civil development in social spheres. This should take advantage of tremendous potentials in the service of development with a view to creating distance from watershed delinquency, dependency and desires, achieving a state of harmony among its feelings, aspirations, and formulas of legal and humanitarian ideals and values of God.

3. Spiritual and cultural programs that are able to cope with the development of human thought and aspirations towards the unseen and the unknown through the development of scientific opportunities, in-depth scientific studies, and potential support in information, statistics and methods. This will result in the ability to face other cultural organizations, which depend essentially on the element of the

devil, fancy and exciting instincts and desires, pleasures and control of personal benefit.

C- Islamic Unity

Islamic unity is considered the most important requirement to standing up in the face of this cultural conflict, which is a duty of all of the Muslims. The Islamic movement, in particular, is expected to take an interest in them and provide their circumstances, identify and explain the ideal methods and policies, and work towards achievement. However, we can say that this is the ground and the base for all necessary attitudes for strengthening Islamic Unity and there is no doubt that firm desire for this has already taken hold of the Muslims' hearts. It is the great hope which keeps the desire of sons of the Islamic nation alive to the goal of Islamic unity, and which forms the best foundation to achieve it, and the nation is anticipating the establishment of this structure.

This is because the enemies of Islam and the Islamic nation continuously work to concentrate on points of contention, emphasizing the parameters of contradiction and band them among the sins of the nation, holding them up to a magnifying glass much of the time, launching reprehensible sounds, filling the world with the clamor of noise in order to attempt confirmation.

All of this proves that thoughtfulness should be used in the issue of unity in transforming it from the stage of slogans and feeling into a meaningful work to clarify its justification and its fields. This is because Islamic unity is not just a emphasized desire and great hope, but, legally, from the Islamic point of view it is something which is a duty and simultaneously a prime need of the necessities of Islamic life, and the condition of the ability to face the conflicts of civilization.

Based on the abovementioned points, we will address the reasons and areas in some detail and with some analysis.

A- The Characteristics of Islamic Unity

When we discuss the subject of the characteristics of Islamic unity, we can highlight three points:

First: Islamic Unity provides the real power that Muslims can depend on in their conflict of civilizations after Almighty God, and the Islamic nation. It even has a significant human potential and an enormous economical one, providing the location of an important strategy, a high spiritual morale, perfect civilization, ideological theory and an integrated intellectual outlook in its view towards life. But without unity among its groups and members it will turn out - as is the case at present - to be mere prey to enemies who have all these physical potentials and vast supplies of demoniac tools to help them to search for their fancy desires and lusts with the love of wealth, power and Satan prevailing over the hearts of weak and misled people directing the nation to empty its energies in internal conflicts or away from its real goals.

Second: Islamic unity can provide great extensive opportunities for research, diligence, and extrapolation of the Islamic theory into what can be used to face intellectual and theoretical challenges, and addressing humanitarian problems caused by the civilization of materialism, and scientific and civil development so that such advance in research, studies, and understanding could be obtained under stability, comprehension and freedom of opinion, mutual respect and the integration of effort.

Third: Islamic unity can also provide development and growth opportunities on both physical and moral dimensions in the Islamic world so that the Islamic theory can prove itself through achieving a socio-Islamic model and an evolution competent to solve social problems so that economic, political, cultural, spiritual and social integration among the groups of the Islamic nation and its distributed potential will become highly accomplished.

In this way, Islamic unity can take part in the service of humanity and the evolution of the civilization of all mankind at the same time as achieving its objectives on the platform of the Islamic nation.

B- Fields of Islamic Unity

In order to complete the picture of Islamic unity, it must be seen from the outset that the meaning of Islamic unity is not the conversion of all theories, beliefs, jurisprudence, and political views of Muslims to one theory, jurisprudence and opinion, but rather addressing the overall key issues of concern to Muslims, from a single harmonious position that achieves this "unity", thus clarifying their earlier justifications. And these issues can be summarized in the following areas:

First: A holistic and panoramic view of the role of religion in man's life, and whether it is just a spiritual relationship with cordial obligations between man and his Lord, the practices of worship and an active moral behavior, or one that shows that the role of religion is broader and more comprehensive, that it addresses the political life of a person in its social, economic, administrative and human relations dimensions as well as the role of Islamic law in the organization of this life.

When we talk about holism is does not mean the detailed political positions taken by this group, or that it enters in the diverse field of jurisprudence. There is no doubt that there is almost general agreement among scholars and Muslim thinkers on this holistic theory, despite thrills of political stamps that some political trends have made for some hostile countries, or people who fall under their political influence.

Second: The general attitude towards public human rights in thought, opinion and political action, and the practice of worship for Muslims is that the civil rights of the followers of different Islamic schools in the Muslim world are not to deprive the followers of any school of

thought. These public rights shared by the rest of the citizens simply because they belong to this school or that does not turn the factor of religious affiliation into a privilege, a point of defect or simply a weak point to their benefit or detriment.

Third: The general view regarding the fundamental enemies of Islam considered to exist, both at ideological level, such as atheism and the decomposition of innate moral obligations, and, at the political level, which includes the global movement of thought regarding the forces of hegemony, domination and exploitation based on material interests and benefits, away from worthy value and humanitarian ideals, interests and mutual benefits. In addition, there are the forces of international Zionism and the hateful sectarian crusade, working day and night in order to plot against the Muslims, or to engage in more looting of their lands and their wealth, on the basis of historical grudges.

As these demonic powers have the material means to mislead and excite temptation, and have the political, military and scientific potential to exert different varieties of psychological pressure, they represent the most contentious enemy of the Muslims, who must be wary, and therefore should be attentive in diagnosing their methods and their hypocritical deceptions.

Fourth: There is a great need to know how to unify our standard approach while dealing with sectarian differences. It does not make sense to assume uniting Muslims in the way that one expects a unified singular Islamic school of thought, as this expectation of such an utopian form of unity is not only unrealistic but rather is illogical. First, it should be based on respecting the opinions of other various sectarian factions including their personal law and ceremonial practices of worship. Secondly, one should seek a common platform for religious research and the techniques of dialogue, debate and constructive criticism far removed from quarrels, misgivings and suspicion.

And we will ask, at the completion of this research, for the approach which we think is most suitable and able to address the issue of unity in this area.

Fifth: Creating a standardized systematic holistic structure of Islamic ruling and its role in the political spheres and that of general daily life. There will be no contradiction in the proposed formulas of rule, unlike cases of this aspect in the democratic world, despite the presence of multiple modes in their countries, while being consistent in the basics and elements of the holistic view of governance, involving all of these formulas and agreed upon by the democrats.

In addition, considering the long Islamic experience with its legal heritage, it is well able to accommodate and provide multiple versions of them.

There is no doubt that, in the unification of the political situation, the Islamic nation needs leadership and a central unit can emerge through a real practical movement when there are conditions of this unit, and verified requirements.

Part I

ISLAMIC UNITY FROM THE QUR'ANIC PERSPECTIVE

The noble Qur'an has dealt with the subject of unity and difference in general terms where it has discussed the phenomenon of variation in human history also discussing its causes and factors, and has provided its remedy, as it also focused, regarding the subject of unity, on its bases, ways and methods of reaching unity and agreement. Some of the verses of the noble Qur'an refer to the phenomenon of difference in human history, and also speak about unity and diversity within the Muslim community, thus addressing the issue of unity among the Muslims, themselves, some of whom objected to the variation of societal movement and political developments, or through the acts of enemies of Islam and of the Islamic nation. Those who are referred to here, are the polytheists and infidels of the People of the Book, as well as hypocrites who were living within the Muslim community, but who were neither Muslims nor People of the Book, as the noble Qur'an says:

مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ

"They are neither of you nor of them."[1]

Therefore, there are two discussions here:

I: The phenomenon of unity and difference in human history.

II: Unity in the Muslim community.

1. Holy Qur'an, Al Mujaadala: 14.

Chapter I
The Phenomenon of Unity and Difference in Human History

Through discussion on this subject, we see clearly that we can divide the Muslims into two parts:

Section I: Unity and difference as a phenomenon of humanity.

Section II: Unity and difference among divine religions.

Section I: We note from the Qur'an that humanity began as a community united in behavior and relations, as the Qur'an sporadically indicates:

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلكِتَٰبَ بِٱلحَقِّ لِيَحكُمَ بَينَ ٱلنَّاسِ فِيمَا ٱختَلَفُواْ فِيهِ وَمَا ٱختَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِن بَعدِ مَا جَاءَتهُمُ ٱلبَيِّنَٰتُ بَغيَۢا بَينَهُم فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ لِمَا ٱختَلَفُواْ فِيهِ مِنَ ٱلحَقِّ بِإِذنِهِۦۗ وَٱللَّهُ يَهدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّستَقِيمٍ.

"Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book, in truth, to judge among the people in matters in which they differed; but the People of the Book, after clear signs came to them, no longer differed amongst themselves, except through selfish contumacy. Allah by His Grace guided the believers to the truth concerning that wherein they differed. And Allah guides whom He wills to a straight path."[1]

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

1. Holy Qur’an, Al-Baqarah: 213.

"Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from your Lord, their differences would have been settled among them."[1]

It seems that this unity was based on a view of humanity placed in man by Almighty God, which prepared him to be a representative of God on the earth with the powers of reason, science and will:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۞ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِن كُنتُمْ صَادِقِينَ

"And remember, your Lord said to the angels: "I will create a vicegerent on earth." They said: "Will You place therein one who will make mischief therein and shed blood? And we celebrate Your praises and glorify Your holy (name)." He said: "I know what you know not."[2]

In the beginning, life and human conditions were gentle. This view serves to achieve unity and continuation considering the simplicity of social life, and the lack of complexity in human circumstances, whether at the level of man's needs and demands that force him to question his instincts and desires, or at the level of his capacities and powers, which render him unable to exert his full influence. A subsequent expansion and extension of his abilities allow him to include new areas of social life leading him to confront other areas, and challenge his level of knowledge and understanding which are the means and the reasons that make him undertake a new species of prospects, goals and objectives. We can imagine the first phase of human life, which was controlled by instinct and temperament and which operated under the protection of mild circumstances. Apart

1. Holy Qur'an, Yunus: 19.
2. Holy Qur'an, Al-Baqarah: 30–31.

from individual excesses that used to appear to him because of passion, he would return, before too long, to his innate inclination when his passion instigated by hatred, envy, lust or anger had calmed down, as the noble Qur'an indicates in the event of two sons of Adam:

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ * لَئِن بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ * إِنِّي أُرِيدُ أَن تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ * فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ * فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَىٰ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ

"Recite to them the truth of the story of the two sons of Adam. Behold! They each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay you." "Surely" said the former: "Allah accepts the sacrifice of those who are righteous. * If you stretch your hand against me, to slay me, it is not for me to stretch my hand against you to slay you: for I fear Allah, the cherisher of the worlds. * For me, I intend to let you draw my sin onto yourself as well as your sin, for you will be among the companions of the fire, and that is the reward of those who do wrong." *The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones *Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets. "[1]

1. Holy Qur'an, Al-Ma'idah: 27–31.

The Phenomenon of Dissimilarity

After this stage and the passage of a certain period of time, which allowed for the integration of human society, and the expansion of its numbers, needs, and requirements, the period of difference arrived for humanity.

It seems, from the noble Qur'an, that humanity in all aspects was governed by what we can call the law of variation:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ * إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

"If your Lord had so willed, He could have made mankind one people: but they will not cease to dispute * except those on whom your Lord has bestowed His Mercy: and for this He created them: and the Word of your Lord shall be fulfilled: "I will fill Hell with jinns and men all together"[1]

So we find that difference, as an external factor, was present and availed in different historical stages, and this difference was the natural result of anther law that Almighty God contextualized for mankind, which is the law of examination and testing, which formed the only way to build the construction and integration of nations and righteous people, as part of the chosen created world, which is going on in the same sense of need and desires and lusts, during what God has prepared for him as a long and diverse life. It is the life of the world and the Hereafter, which was the period of examination for him. The life of this world is a period of action and opportunity for integration within it, and the other life is the period of account, reward, punishment and achieving objectives (the real life):

وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

1. Holy Qur’an, Hud: 118–119.

"What is the life of this world, but amusement and play? But verily home is in the Hereafter, that is the life indeed, if they but knew."[1]

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

"Do men think that they will be left alone saying, "We believe", and that they will not be tested?"[2]

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

"He Who created death and life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving."[3]

Difference appeared amongst mankind due to the effect of passion and fancy. Almighty God has placed in the human psyche an attractive balance of power. In this process of will and option within the balance is the power of the mind and human nature where passion, basically, depends on the practical vision of matters through physical feelings only. Worldly security necessitates that the instincts of humanity require them, and depends on the feelings and sensations created by temporary interests, contrary to the mind, which depends on correct and accurate vision of the reality of life and the universe. It also requires an outlook on human life on the basis of being aware that its invisible or unseen extensions belong at the beginning and at resurrection, and that it needs the combination of the physical and spiritual for its integration in its requirements and support, and the importance of achieving balance between them.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

"Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things, clean and pure, (which He

1. Holy Qur'an, Al-'Ankabut: 64.
2. Holy Qur'an, Al-'Ankabut: 2.
3. Holy Qur'an, Al-Mulk: 2.

has provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We detail the signs to those who know."[1]

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ * قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

"Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but nearness to Allah is the best of goals (to return to). * Say: Shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of Allah. And in Allah's sight are (all) His servants."[2]

The intellect should, similarly, be concerned with the well being of the individual and society as a whole in both the needs in this world and the Afterlife.

From here we discover that whim calls to unlock the instincts and desires and also to point attention to the specific self interests through the vision of man to himself and his movement based solely on the life of the world. That which may be lost or increased is only dependant on the understanding of man from this life, his range of movement, the capacity of his existence or his instinctive defenses that some people may make with others when in competition. From here we find that these kinds of materialist people do not even share the same values and goals. Some of them focus on their person, clan

1. Holy Qur'an, Al-'Araaf: 32.
2. Holy Qur'an, Aal Imraan: 14–15.

or family, sexual drive, financial, prestige positions based on other desires, because their view is the movement of self in this life, and this will impose, on them, these kinds of motivators.

In contrast, we find the mind calling for the control of the instincts to become subject to restrictions, directing them in behavior as required by the lengthy process towards the comprehensive integration of mankind. It also invites the mental faculties to pay attention to humanitarian public and private interests through the vision of the human to itself and its action in combination of the life of the world and the hereafter, where it becomes self-love, which is one of the natural and instinctive things in humans, as well as love of good and desire and pleasures. There are other reasons in the life of man consistent with this understanding, as well as sacrifice and redemption, suffering and pain, munificence, expenditure and altruism, as well as for the clan, family and the tribe, and country. People have, also, given other meanings as in the way of Allah and attempting to please Him, and having access to the grades of prophets (as), truthful people, martyrs and the righteous and what good companions they are:

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

"And those who obey Allah and the messenger they are in the company of those on whom is the grace of Allah, of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the righteous (who do good): Ah! What a beautiful fellowship!"[1]

And the following Qur'anic scene represents this vision:

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ * وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ

1. Holy Qur'an, Al-Nisaa 69.

وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ * اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ * سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ * مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ * لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward * And those who believe in Allah and His messengers- they are the Sincere (lovers of truth), and the witnesses (who testify), in the eyes of their Lord: They shall have their reward and their light. But those who reject Allah and deny Our signs, they are the companions of Hell-Fire. * Know you (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; you wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a severe penalty (for the devotees of wrong). And forgiveness from Allah and (His) good pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception? * Be you foremost (in seeking) forgiveness from your Lord, and a garden (of bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers: that is the grace of Allah, which He bestows on whom He pleases: and Allah is the Lord of grace abounding. * No misfortune can happen on earth or in your souls but is recorded in a

decree before We bring it into existence: That is truly easy for Allah* In order that you may not despair over matters that pass you by, nor exult over favors bestowed upon you. For Allah loves not any vainglorious boaster."[1]

When man follows passion, exiting good and balanced reason, differences emerge due to passion-stirred aggression against society, even towards the universe in extreme cases, breeding contradiction among interests and wills, and unfair competition due to the prestige, power and lust among the people. It seems from the noble Qur'an that this type of difference is the first to have materialized in human history, and was expected by the angels through the creation of the nature of man as the Holy Qur'an says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"Behold, your Lord said to the angels: "I will create a vicegerent on earth." They said: "Will You place therein one who will make mischief therein and shed blood? while we celebrate Your praises and glorify Your holy (name)?" He said: "I know what you know not."[2]

Differences due to Beliefs

When differences emerged due to the influence of passion, it combined with the development of the human situation and the presence of complexities arising from it, and man became incapable singlehandedly, relying solely on his own mind and nature, to solve the difficult deep problems that had accrued in his life. At that point, a new development occurred in human life, when the Almighty God preferred and favored His servants by sending down books and divine messages and sending prophets to guide people to the path of

1. Holy Qur'an, Al-Hadid: 18–23.
2. Holy Qur'an, Al-Baqarah: 30.

guidance and righteousness, teaching them to apply rectitude and justice in their disputes and conflicts, as the former verse of Al Baqarah chapter and other verses confirm:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ...

"Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge among the people in matters wherein they differed; but the People of the Book, after the clear signs came to them, differed among themselves…"[1]

This new development managed to upgrade human life and improve its understanding of life and the universe. It has intensified its view in the clarifying the distinctive features of the human instinct within specified formulas and laws, as well as diagnosing what is right and just on one hand, and what is injustice and wrong on the other. This development succeeded in setting parameters of distinguishing between righteousness and corruption, and between good and evil, between right and wrong, and between good and evil matters, and finally in differentiating between acceptable and reprehensible division. Those divine revelations to humanity have established the human-friendly means and methods of an embraced relation between Almighty God and His worshipers, as well as to how to praise Him, thank Him, glorify and sanctify Him.

In return for this new and necessary development, which represented Divine Mercy, the exams and tests to mankind also developed according to the degree of integration of this new phase of perfection. This new form of division occurred by taking into consideration the newly faced challenges to mankind. This new type of difference, i.e. the difference with regard to the doctrines of God, occurred due to the

1. Holy Qur’an, Al-Baqarah: 213.

influence of passion in human terms. These desires and passions dominated the behavior of mankind turning its affect on him, and his worship of God. Those perverted individuals after having been diverted from their original nature, due the destructive consequences of evil deeds, sins and evil lusts, were misled to revolt against God, resulting in a refusal to listen to the divine calls of prophets. The prophets' calls were simply emphasizing unity, unique monotheism, and absolute faith in revelation and the message, as well as believing in the Day of Judgment and resurrection, and promoting the moral values in reforming society and purifying the human soul, in order to achieve prosperity and justice. The noble Qur'an has pointed out this crucial change of the situation of human societies, and highlighted this type of rebellion against God. The Qur'an states:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ * وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

"Then see you such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance? Will you not then receive admonition? * And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture."[1]

Surah Noah (as) presents a great image for this development and the confrontation that took place in the beginning of this change in human history:

1. Holy Qur'an, Al-Jathiyah: 23 24.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا * فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا *وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا * ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا *ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا * فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا * يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا

"He said: "O my Lord! I have called to my people night and day: * But my call only increases (their) flight (from the Right). * And every time I have called to them, that you might forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance. * So I have called to them aloud; * "Further I have spoken to them in public and secretly in private. * "Saying, ´Ask forgiveness from your Lord; for He is Oft-Forgiving * "´He will send rain to you in abundance."[1]

The Holy Qur'an has indicated this kind of difference, generally, in many places as in verse 213 of Surah of Al Baqarah as mentioned previously, and in such a verse as the following:

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

"The religion in the sight of Allah is Islam (submission to His Will): Nor did the People of the Book dissent there from except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account. " [2]

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ * وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

1. Holy Qur’an, Nuh: 5 11.
2. Holy Qur’an, Aal ‘Imraan: 19.

"By Allah, We (also) sent (Our messengers) to peoples before you; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.* And We sent down the Book to you for the express purpose, that you should clarify to them those things in which they differ, and that it should be a guide and a mercy to those who believe. "[1]

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ *وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُم مِّن وَلِيٍّ وَلَا نَصِيرٍ

"Thus have We sent by inspiration to you an Arabic Qur´an: that you may warn the Mother of Cities and all around her, and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire. * If Allah had so willed, He could have made them a single people; but He admits whom He wills to His Mercy; and the Wrong-doers will have neither protector nor helper."[2]

Perhaps this kind of difference is indicated by the devil in an argument with Almighty God, Who warned the human being of the devil's state in his stance to prostrate to Adam, and his rebellion against Almighty of God as set out as that of passion, the ego and the sense of Self-discrimination against Adam (as):

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ *قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ *قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

1. Holy Qur'an, Al-Nahl: 63–64.
2. Holy Qur'an, Al-Shura: 7–8.

"It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrated; not so Iblis; He refused to be of those who prostrate. * (Allah) said: "What prevented you from prostrating when I commanded you?" He said: "I am better than he: You created me from fire, and him from clay." * (Allah) said: "Get you down from this: it is not for you to be arrogant here: get out, for you art of the meanest (of creatures)." " [1]

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ۞فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۞فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۞ إِلَّا إِبْلِيسَ أَبَىٰ أَن يَكُونَ مَعَ السَّاجِدِينَ ۞ قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ۞ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ

"Behold! your Lord said to the angels: "I am about to create man, from sounding clay from mud, molded into shape * "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall down in obeisance unto him * So the angels prostrated themselves, all of them together: * Not so Iblis: he refused to be among those who prostrated themselves.* (Allah) said: "O Iblis! What is your reason for not being among those who prostrated themselves?" * (Iblis) said: "I am not one to prostrate myself to man, whom You created from sounding clay, from mud molded into shape.""[2]

In another development in doctrinal difference, an additional causal factor seemed to exist as the difference, though also stemming from passion, but occurring because of ignorance and tyranny, and the changing of some behavioral practices to fixed habits or sacred traditions related to their inheritance from fathers and grandfathers. Also, interpretations and passion based changes affected people for personal reasons. Suspicions and delusions led to the division of

1. Holy Qur'an, Al-A'raaf: 11–13.
2. Holy Qur'an, Al-Hijr: 28–33.

people into fanatical groups and sporadic parties bent on killing each other, forcing each other out of their homes, or in order to enslave the victims interests and needs and to satisfy their own desires and cravings:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"Mischief has appeared on land and sea because of what people's own hands have brought about, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from evil)." [1]

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

"Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: he slew their sons, but kept alive their females: for he was indeed a maker of mischief."[2]

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"He it is Who has sent down to you the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our

1. Holy Qur'an, Al-Rum: 41
2. Holy Qur'an, Al-Qassas: 4.

Lord:" and none will grasp the Message except men of understanding. "[1]

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

"And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture."[2]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ *إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُم مُّنتَهُونَ

"O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows are an abomination of Satan´s handwork: eschew such (abomination), that you may prosper. * Satan´s plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain?"[3]

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

"When it is said to them: "Follow what Allah has revealed:" They say: "Nay! We shall follow the ways of our fathers." What! Even though their fathers were void of wisdom and guidance?"[4]

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ

"And when they are told, 'Come to what Allah has sent down and to the Apostle,' they say, 'Sufficient for us is what we have found our fathers

1. Holy Qur'an, Aal Imraan: 7.
2. Holy Qur'an, Al-Baqarah: 78.
3. Holy Qur'an, Al-Ma'idah : 90–91.
4. Holy Qur'an, Al-Baqarah: 170.

following.' What, even if their fathers did not know anything and were not guided?!"[1]

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

"As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did."[2]

There are hundreds of verses that deal with the features of corruption and deviation in behavior, beliefs and interpretations which talk about the vocabularies of fantasy and trappings of the world and their impact on human life. Islam has started to call people to God, and the delivery of guidance, and the promotion of virtue, the end of evil, and holy war in the way of God to deal with these kinds of differences according to their levels and natures, as many noble verses prove.

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur´an)."[3]

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

"O Prophet! Strive hard against the unbelievers and the hypocrites, and be firm against them. Their abode is Hell, an evil refuge (indeed)."[4]

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

1. Holy Qur'an, Al-Ma'idah: 104.
2. Holy Qur'an, Al-An'aam: 159.
3. Holy Qur'an, Al-Furqaan: 52.
4. Holy Qur'an, Al-Tahrim: 9.

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity."[1]

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"The believers, men and women, are protectors one of another: they enjoin what is just and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise. "[2]

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

"Those who follow the messenger, the ummi Prophet, whom they find mentioned in their own (scriptures), in the law and the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him, it is they who will prosper."[3]

And the noble Qur'an confirmed that Almighty God has placed two other laws to alert people, preaching them in the life of the world to

1. Holy Qur'an, Aal 'Imraan: 104.
2. Holy Qur'an, Al-Tawbah: 71.
3. Holy Qur'an Al-A'raaf: 157.

eliminate the causes of difference and open up the path of integration at the forerunner as a way of developing humanity on the individual and global levels:

One of them: The law of seeking forgiveness, repentance and pardon provides an opportunity for man to refer to his mistakes and sins as complement to his repentance, and Almighty God makes kind with him His forgiveness.

Second of them: The law of worldly retaliation for groups when the state of deviation exacerbates and increases crimes, sins and evil deeds to be in this, revenge - a lesson for future generations and nations to come. From here, we find that the Holy Qur'an emphasizes these laws whether theoretically, intellectually, or in the stories of prophets and peoples in order to address these reasons and clarify the vision and the way of perfection to the people. He says:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom." [1]

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

"And those who, when they commit and indecent act or wrong themselves, remember Allah, and plead forgiveness for their sins-and who forgives sins except Allah?-and who do not persist in what they have committed while they know."[2]

1. Holy Qur'an, Al-Nisaa: 17.
2. Holy Qur'an, Aal 'Imraan: 135

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ

"They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)! "[1]

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ * كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّثَمُودَ

"The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning, * As if they had never dwelt and flourished there. Ah! Behold! For the Thamud rejected their Lord and Cherisher! Ah! Behold! Removed (from sight) were the Thamud!"[2]

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ *فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ *مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

"(The Messengers) said: "O Lut! We are Messengers from your Lord! By no means shall they reach you! Now travel with your family while yet a part of the night remains, and let not any of you look back: but your wife (will remain behind): To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?" * When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay,

1. Holy Qur'an, Yunus: 73.
2. Holy Qur'an, Hud: 67–68.

spread, layer on layer,- * Marked as from your Lord: Nor are they ever far from those who do wrong!"[1]

وَمَا ظَلَمْنَاهُمْ وَلَكِن ظَلَمُوا أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ❊وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

"It was not We that wronged them: They wronged their own souls: the deities, other than Allah, whom they invoked, profited them no whit when there issued the decree of your Lord: Nor did they add aught (to their lot) but perdition! * Such is the chastisement of your Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement."[2]

Also identified in the Holy Qur'an are the basic parameters that can ultimately provide the base of the unity of human society, where the way of the human will reach this goal at the end of its worldly days as promised Almighty Allah. We will speak about these foundations upon which unity stems from the views of the Holy Qur'an, in the following chapter, during the discussion concerning unity in the Muslim community.

Division and Unity amongst the Divine Religions

It is obvious - taking into consideration the theory of the noble Qur'an - that unity has to be based on solid ground implementing various means, as we will discuss in the coming chapter. We should point out here that unity amongst human beings can be established provided that there is a key common denominator as a starting point for this unity as well as accepted as the ground basis to promote unity. According to the viewpoint of the noble Qur'an, one can determine

1. Holy Qur’an, Hud: 81–83.
2. Holy Qur’an, Hud: 101–102.

the common denominator at the level of humanity on the basis of the following two points:

I: Faith in Almighty God and the divine revelation and the messengers and the Last Day.

II: Acceptance with pride, human dignity and respect for the human being and his freedom of belief, thought and work.

Therefore, there is no room for unity - according to the Holy Qur'an - between the believers and unbelievers in a real single community. It is possible that they can gather in one place and one country, and with a ceasefire among them, but they cannot be a single community from the viewpoint of Islam, and it is impossible to waive this matter in the issue of unity. This is because polytheism is a great injustice, and all sins would be forgiven except this, He says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

"Allah forgives not that partners should be set up with Him; but He forgives anything else, which He pleases; to set up partners with Allah is to devise a sin most heinous indeed."[1]

Therefore, it represents a psychological barrier and a social contradiction and an injustice that cannot be waived, but it represents rupture and differences among the people on the basis of diversity in management and measurement, against that of unification, which represents real unity in the universe and the society.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ

1. Holy Qur'an, Al-Nisaa: 48.

تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

"There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever you worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless you believe in Allah and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for you, though I have no power (to get) aught on your behalf from Allah." (They prayed): "Our Lord! In You do we trust, and to You do we turn in repentance: to You is (our) final goal."[1]

There is no doubt that this situation is reminiscent in the noble Qur'an of Ibrahim and his supporters when following his example, and reflects this view of unity of the Qur'an, but a position is to be made after the establishment of the argument and the communication with wisdom and beautiful preaching:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

"O you who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong."[2]

Also, there is no room for unity in the eyes of the noble Qur'an among rebels and the poor, and tyrants and the oppressed and oppressors and the oppressed in a real single society; it may be they can all gather in one place and one country, but they are not a single community in the eyes of Islam, but transforms the society into a real fractured and dispersed populace:

1. Holy Qur’an, Al-Mumtahana: 4.
2. Holy Qur’an, Al-Tawbah: 23.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

"Truly Pharaoh elated himself in the land and broke its people up into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief."[1]

Islam imposes on the vulnerable the right of self-defense, when they are able to do so, and the fighting is conflict, disagreement and division:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ * الَّذِينَ أُخْرِجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

"To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is most powerful for their aid; * (They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say, "Our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause); for verily Allah is full of Strength, Exalted in Might, (able to enforce His will)."[2]

1. Holy Qur’an, Al-Qassas: 4.
2. Holy Qur’an, Al-Hajj: 39–40.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

"And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from You one who will protect; and raise for us from You one who will help!"[1]

From this standpoint, we find the noble Qur'an addressed the issue of unity and the difference between Muslims and People of the Book (the people of divine religions) particularly, as providing the common denominator between them, the Holy Qur'an in the beginning called on the People of the Book to the true religion, which is Islam, and urged them to enter it:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَن كَثِيرٍ قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ۝ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

"O People of the Book! There has come to you our Messenger, revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary): There has come to you from Allah a (new) light and a perspicuous Book, * wherewith Allah guides all who seek His good pleasure to ways of peace and safety, and leads them out of darkness, by His will, unto the light, guides them to a path that is straight."[2]

1. Holy Qur’an, Al-Nisaa: 75.
2. Holy Qur’an, Al-Ma'idah: 15–16.

Addressing the Causes of Deviation of the People of the Book

The holy Qur'an has briefly mentioned the reasons for difference among the People of the Book especially the issue of polytheism, and the violation of charters, in order to unite them in one religion and make them one nation:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ۞لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ۞كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ۞ تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ۞ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ

"Say: "O People of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and (themselves) strayed from the even way.* Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. * Nor did they (usually) forbid one another the iniquities, which they committed: evil indeed were the deeds which they did. * You see many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls sent forward before them (with the result), that Allah´s wrath is on them, and in torment will they abide. * If only they had believed in Allah, in the Prophet, and in what has been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong-doers."[1]

1. Holy Qur'an, Al-Ma'idah: 77–81.

لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَن يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَن يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَن فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then has the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and everyone that is on the earth? To Allah belongs the dominion of the heavens and the earth, and all that is between. He creates what He pleases. For Allah has power over all things.""[1]

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ

"We took the covenant of the Children of Israel and sent them messengers; every time there came to them a messenger with what they themselves desired not - some (of these) they called impostors, and some they (went so far as to) slew."[2]

The main reasons for their lack of unity can be summarized in the following points:

1- Deviation in the faith through infidelity to the revelations of God and murdering the prophets, and extremism in religion, as stating an erroneous belief linking God to a son or to imagine that God is the third of three or that the hands of God are tied, and/or the act of taking monks and rabbis as some kind of lords other than Almighty God or other cases mentioned about them in the noble Qur'an.

2- The adherence to and intolerance of the names and slogans away from the scientific and behavioral responsibilities as their words that we are the children of God and His loved ones and the opinion that

1. Holy Qur’an, Al-Ma'idah: 17.
2. Holy Qur’an, Al-Ma'idah: 70.

they are the saints of God who are not exposed to punishment and culpability, for their adherence to these religions:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ الْمَصِيرُ

"The Jews and Christians say, 'We are Allah's children and His beloved ones.' Say, 'Then why does He punish you for your sins. Rather you are humans from among His creatures. He forgives whom He pleases, and He punishes whom He pleases: and to Allah belongs the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)."[1]

3- Denunciation of treaties and covenants and defense of the truth and oppressed people, and the ratification of the Arabian and Ummi prophet, after having stated belief in them as witnessed by God. He says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ

"Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; believe in him and render him help." Allah said: "Do you agree, and take this, my Covenant, as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses.""[2]

1. Holy Qur'an, Al-Ma'idah: 18.
2. Holy Qur'an, Aal 'Imraan: 81.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ

"And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!"[1]

4- Taking interest in the social positions and posts and collection of funds through trading of religion and the verses of God, He says:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ * أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

"Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit, they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty. * They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! What boldness (They show) for the Fire!"[2]

ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ * أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

"After this it is you, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies)

1. Holy Qur'an, Aal 'Imraan: 187.
2. Holy Qur'an, Al-Baqarah: 174–175.

against them, in guilt and rancor; and if they come to you as captives, you ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what you do.* These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped."[1]

5- Interpreting the religious texts and explaining them according to their own desires, opinions and aspirations, and through faulty jurisprudence and away from knowledge and certainty and rely on conjecture. He says:

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ❊ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ

"And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.* Then woe to those who write the Book with their own hands, and then say:" This is from Allah," to traffic with it for miserable price! Woe to them for what their hands write, and for the gain they make thereby."[2]

The Framework of Unity among the Divine Religions

The noble Qur'an has placed a framework for unity among history and the religions of God along with the attempt to deal with the brevity of distractions that affected nations and groups that believed in these messages. This is in order to sustain the relationship of

1. Holy Qur'an, Al-Baqarah: 85–86.
2. Holy Qur'an, Al-Baqarah: 78–79.

psychological and spiritual balance among the Muslims and followers of these religions preparing the ground for political and social coexistence among them, on the one hand, and finding a single row for the believers in Allah and the Last Day, in the face of the forces of paganism, polytheism and atheism .

And we can find the features of this framework and its

The first point: Faith in one God, divine revelation and the Last Day, and the heavenly books and the messages, showing that this faith is the common basis of all these religions.

In spite of the signals of the noble Qur'an to the existence of deviations from the original in some of these religions, the Holy Qur'an has remembered it with the word "infidelity", but it seems that the evaluation of the Holy Qur'an to this disbelief and polytheism is not to the degree that leads to estrangement and separation and perhaps - God knows better - expresses that this type of infidelity and polytheism is not a high degree of deviation, because infidelity and polytheism link to the perception of a deviated vision of the Divine's Essence, or exaggeration in the understanding of some members of the prophets, and ascension of their grades to the level that makes them represent the extension of God Whose Essence is just One, as seems in the perception of some sects of Christians to Christ (as) and his mother so that the Divine's Essence becomes holder of three-dimensions, or three stages, similar to the stages of some human or physical assets (Father, Son and Holy Spirit).

لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ

"Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity).""[1]

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ

1. Holy Qur'an, Al-Ma'idah: 73.

"And the Jews say: 'Uzair (Ezra) is the son of Allâh!"[1]

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ

"And the Jews say that 'Uzair is the son of Allah and the Christians call Christ the son of Allah!"[2]

It seems that the noble Qur'an did not use the word, "polytheism", and the "polytheists" of the People of the Book, but used the words "those who disbelieved" against the "People of the Book" despite the sometimes severe criticism of them by the noble Qur'an putting them in the line of the polytheists to convict them with the destination that they will reach at some stage of time.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

"Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for ever). They are the worst of creatures."[3]

It also compares them with polytheists in the first chapter.

مَّا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

"Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikun (the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.) like that there should be sent down unto You any good from Your Lord. But Allah chooses for his Mercy whom He wills. And Allah is the Owner of great Bounty."[4]

1. Holy Qur'an, Al-Tawbah: 30.
2. Holy Qur'an, Al-Tawbah: 30.
3. Holy Qur'an, Al-Bayyinah: 6.
4. Holy Qur'an, Al Baqarah: 105.

It appears from the context of the verses that in some cases as in the previous verse and others, and of the statements in other cases that there is a difference amongst the People of the Book themselves, from the Jews and the Christians which lined up the Jews to one side, who harbored the greatest hostility and harmful intentions towards the Muslims; their case is that of the idolaters, in contrast to the Christians who have priests and monks among them:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ * وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

"Strongest among men in enmity to the believers wilt you find the Jews and Pagans; and nearest among them in love to the believers wilt you find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.* And when they listen to the Revelation received by the Messenger, you wilt see their eyes overflowing with tears, for they recognize the truth: They pray: "Our Lord! we believe; write us down among the witnesses."[1]

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

"Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless you constantly stood demanding, because, they say, "There is no call on us (to keep Faith)

1. Holy Qur’an, Al Ma'idah: 82 83.

with these ignorant (Pagans)", but they tell a lie against Allah, and (well) they know it."[1]

وَدَّت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

"It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (not you), but themselves, and they do not perceive!"[2]

After reviewing the noble Qur'an regarding the positions of communities of the People of the Book and their perversions and what the attitudes of Muslims should be towards them this section concludes by the saying of the Exalted:

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ۞ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

“Not all of them are alike: of the People of the Book is a portion that stand (for the right): They rehearse the signs of Allah all night long, and they prostrate themselves in adoration. * They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the Righteous. * Of the good that they do, nothing will be rejected of them; for Allah knows well those that do right."[3]

From this perception, we find that the noble Qur’an calls for the People of the Book to the word of unification (Tawheed) as considering it the comprehensive word, which represents the common denominator between them and the Muslims.

1. Holy Qur’an, Aal ‘Imraan: 75.
2. Holy Qur’an, Aal ‘Imraan: 69.
3. Holy Qur’an, Aal ‘Imraan: 113–115.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

"Say: "O People of the Book! Come to common terms as between us and you: that we worship none but Allah. That we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say you: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)."[1]

As we noted that the Holy Qur'an puts the People of the Book with their multiple groups in a row with the Muslims in the end, and that is from this real vision, and the distinction between them and the other, and puts the issue of faith in Allah and the Last Day and good work a basis for it.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabi'ans, any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall They grieve."[2]

And in the pronunciation and the meaning with a slight difference of the verse:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabi'ans and the Christians - any who believe in

1. Holy Qur'an, Aal 'Imraan: 64.
2. Holy Qur'an, Al-Baqarah: 62.

Allah and the Last Day, and work righteousness - on them shall be no fear, nor shall they grieve."[1]

The second point: The emphasis on the unity of the messengers and the messages, so the prophets, and whatever they brought of the revelation is from one source, and He is the only Almighty God, and they bear one type of responsibility which is the responsibility of the communication of the messages of God, and the improvement of human beings, and inviting them to good, guidance, and righteousness, and warning them against evil, misguidance and corruption, as well as doing justice and equality among the people and resolving the differences with right and through the divine rule, not with crookedness, tendencies and desires, and the noble Qur'an has confirmed this unity in different ways: Sometimes declaring them through the review process of the prophets and their calls after the statement and the work of a group of them, then it concludes by the saying of His Exaltedness:

إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

"Verily, this nation of yours is a single nation, and I am your Lord: Therefore serve Me (and no other)."[2]

And His Exaltedness also says:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ *وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

"O you apostles! Enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that you do * and verily this nation of yours is a single nation, and I am your Lord: Therefore fear Me (and no other)."[3]

1. Holy Qur'an, Al-Maidah: 69.
2. Holy Qur'an, Al-Anbiyaa: 92.
3. Holy Qur'an, Al-Muminun: 51–52.

And another: A manner to confirm the unity of the content of the invitation of many prophets when delivering their message to their people, as we note in several chapters of the noble Qur'an, as chapter Al Shu'araa, and the third: Indication to it that the right Islamic faith is not to differ among the apostles, but believe in all of them with respect, denying anyone who distinguishes among these apostles because they all are messengers of God Most Exalted:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

"The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His apostles. "We make no distinction (they say) among any one of His apostles", and they say: "We hear, and we obey: (We seek) Your forgiveness, our Lord, and to You is the end of all journeys.""[1]

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

"Say: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: we make no difference among any one of them: and we bow to Allah (in Islam).""[2]

His Exaltedness also say

لَّكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ

1. Holy Qur'an, Al-Baqarah: 285.
2. Holy Qur'an, Al-Baqarah: 136.

أَجْرًا عَظِيمًا * إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا * وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا * رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

"But those among them who are well-grounded in knowledge, and the believers, believe in what has been revealed to you and what was revealed before you: and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall we soon give a great reward.* We have sent you inspiration, as We sent to Noah and the messengers after him: We sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon; and to David We gave the Psalms. * Of some apostles we have already told you the story; of others we have not; and to Moses Allah spoke directly; * Messengers bringing good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against Allah. For Allah is Exalted in power, Wise."[1]

And the fourth through the focus in the tradition of the prominent and well-known prophets among the mediators of the People of the Book and their stories of Adam, Noah and Abraham, Jacob, Joseph, Moses, David and Solomon and Zachariah and Jesus and others.

The third point: The call to the application of the fixed divine common provisions in the Torah and the Gospel, to reveal the extent of convergence and unity among these religions, especially and that these legislations complete each other, where we find the noble Qur'an discusses this subject with different styles:

1. Holy Qur’an, Al-Nisaa: 162–165.

A- Pointing to provisions that were fixed in the previous religions like fasting, retaliation, usury and others, His Exaltedness says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint,"[1]

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

"We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal, but if anyone remits the retaliation by way of charity, it is an act of atonement for himself; and if any fail to judge by (the light of) what Allah has revealed, they are (no better than) wrong-doers."[2]

وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

“That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; we have prepared for those among them who reject Faith a grievous punishment ".[3]

B- Asking –while facing differences- to refer to the Gospels and the Torah, and trying to compare between various accounts and different version with whatever is in the Torah and the Gospels.

كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ

1. Holy Qur’an, Al-Baqarah: 183.
2. Holy Qur’an, Al-Ma'idah: 45.
3. Holy Qur’an, Al-Nisaa: 161.

"All food was lawful to the Children of Israel, except what Israel made unlawful for itself, before the law (of Moses) was revealed. Say: "Bring you the law and study it, if you be men of truth.[1]

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

"Say: "O People of the Book! You have no ground to stand upon unless you stand fast by the law, the Gospel, and all the revelation that has come to you from your Lord"; it is the revelation that comes to you from your Lord, that increases in most of them their obstinate rebellion and blasphemy. But sorrow not over (these) people without Faith." [2]

وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِن بَعْدِ ذَٰلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ * إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِن كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

"Why do they come to you for decision, when they have (their own) law before them? - Therein is the (plain) command of Allah. Yet even after that, they would turn away. For they are not (really) people of faith. * It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and doctors of law: for to them was entrusted the protection of Allah's Book, and they were witnesses thereto: therefore fear not men, but fear Me, and sell not My signs for a miserable price. If any do fail to

1. Holy Qur'an, Aal 'Imraan: 93.
2. Holy Qur'an, Al-M'aidah: 68

judge by (the light of) what Allah has revealed, they are (no better than) unbelievers."[1]

وَلْيَحْكُمْ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

"Let the people of the Gospel judge by what Allah has revealed therein. If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) those who rebel."[2]

C- Concerning the wise invitation to those who possess the message among scholars of the People of the Book to state the facts that have been brought by Islam after reminding them by it, His Exaltedness says:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

"And before you also the apostles We sent were but men, to whom We granted inspiration: if you realize this not, ask of those who possess the message."[3]

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

"Before you, also, the apostles We sent were but men, to whom We granted inspiration: If you realize this not, ask of those who possess the message."[4]

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

1. Holy Qur'an, Al-Maidah: 43–44.
2. Holy Qur'an, Al-Maidah: 47.
3. Holy Qur'an, Al-Nahl: 43.
4. Holy Qur'an, Al-Anbiya: 7.

"Those who follow the apostle, the ummi prophet, whom they find mentioned in their own (scriptures) - in the law and the Gospel; for He commands them what is just and forbids them what is evil; He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him, it is they who will prosper."[1]

الَّذينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

"The People of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know."[2]

The fourth point: The call to submission and acceptance of the Islamic message and its divine origins, and respect for the Messenger of Allah (sawas), where Islam recognizes the previous messages and, naturally, the former prophets and those nations and followers who believe in them. As the final message, it must ratify the previous messages in the era that it represents dominance, and complete them and correct the deviations that have occurred through the accumulation of time and history, and the social and national sediments and wastes and moral decay.

And the Holy Qur'an has also begged to this invitation through many ways:

A- Referring and connecting Islam to the origin of the Prophet Abraham (as), and the emphasis on the position of Abraham (as) in the Islamic message considering him as the father of the Israelite prophets and the prophet who meet the heavenly messages, and from here it is confirmed that the name of Islam was from Abraham (as)

1. Holy Qur’an, Al A'raaf: 157.
2. Holy Qur’an, Al Baqarah: 146.

and that he was an upright Muslim, and he was not a Jew nor a Christian.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

"And strive In His cause as you ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and you be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allah. He is your Protector - the best to protect and the best to help!"[1]

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَاةُ وَالْإِنجِيلُ إِلَّا مِن بَعْدِهِ أَفَلَا تَعْقِلُونَ * هَا أَنتُمْ هَٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُم بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ * مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"You People of the Book! Why do you dispute about Abraham, when the law and the Gospel were not revealed until after Him? Have you no understanding? * Ah! you are those who fell to disputing (even) in matters of which you had some knowledge! But why dispute you in matters of which you have no knowledge? It is Allah who knows, and you who know not! * Abraham was not a Jew, nor a Christian; but He

1. Holy Qur'an, Al-Hajj: 78.

was true In Faith, and bowed His will to Allah's (which is Islam), and He joined not gods with Allah."[1]

B- Calling the People of the Book to have recognition of the Prophet and his message through an emphasis on the good tidings of all the prophets and holy books, as has been mentioned in the Qur'an in several places, including what is mentioned in the chapter of Al A'araf in the context of talking about Moses and his supplication to the Almighty God and the Almighty's answer to him:

وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ ۞ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۞ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ۞ وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

"And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto You." He said: "With My punishment I visit whom I will; but My mercy extends to all things. That (mercy) I shall ordain for those who do right, and practice regular charity, and those who believe in Our signs;- * "Those who follow the apostle, the ummi Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for He commands them what is just and forbids them what is evil; He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from

1. Holy Qur'an, Aal 'Imraan: 65–67.

the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him, - it is they who will prosper." * Say: "O men! I am sent unto you all, as the Messenger of Allah, to whom belongs the dominion of the heavens and the earth: there is no god but He: it is He that gives both life and death. So believe in Allah and His Messenger, the ummi Prophet, who believes in Allah and His words: follow Him that (so) you may be guided." * Of the people of Moses there is a section that guide and do justice in the light of truth."[1]

Including: The statement quoted in the chapter Al Saff from the Almighty but in the words of Jesus son of Mary after reference to the position of the people of Moses and the people of Jesus:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

"And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the law (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad", but when he came to them with Clear Signs, they said, "This is evident sorcery!"[2]

Including: The statement quoted in Surah Al-Baqara from the Almighty:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

"And when there comes to them a Book from Allah, confirming what is with them, although from of old they had prayed for victory against those without faith; when there comes to them that which they

1. Holy Qur'an, Al-A'raaf: 156–159.
2. Holy Qur'an, Al-Saff: 6.

(should) have recognized, they refuse to believe in it but the curse of Allah is on those without faith."[1]

Including:

وَإِذْ أَخَذَ اللَّهُ ميثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَاب وَحِكْمَة ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ به ولَتَنصرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ

"Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; believe in him and render him help." Allah said: "Do you agree, and take this My covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."[2]

C- Discussion of different ideas and the task of the People of the Book referring to its correct origins and reminding them of what they hide from the book as is the case in the idea of the birth of Christ without a father, which led to raise the charge against him by the Jews, and the belief of the embodiment of the God by the Christians:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَن كَثِيرٍ قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ

"O People of the Book! There has come to you Our Messenger revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary). There has come to you from Allah a (new) light and a perspicuous Book."[3]

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

1. Holy Qur'an, Al-Baqarah: 89.
2. Holy Qur'an, Aal 'Imraan: 81.
3. Holy Qur'an, Al-Maidah: 15.

"The similitude of Jesus before Allah is as that of Adam; He created him from dust, and then said to him: "Be!" And He was."[1]

لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَن يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَن يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَن فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then has the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and everyone that is on the earth? For to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He pleases. For Allah has power over all things."[2]

As well as the idea that Jews and Christians are His children and beloved people and that they will never face torment and punishment:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ

"(Both) the Jews and the Christians say: "We are sons of Allah, and His beloved." say: "Why then doe He punish you for your sins? Nay, you are but men, of the men He has created: He forgives whom He pleases, and He punishes whom He pleases: and to Allah belongs the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)'"[3]

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ

1. Holy Qur'an, Aal I'mraan: 59.
2. Holy Qur'an, Al-Maidah: 17.
3. Holy Qur'an, Al-Ma'idah: 18.

"Say: "O you that stand on Judaism! If you think that you are friends to Allah, to the exclusion of (other) men, then express your desire for death, if you are truthful!""[1]

Also, the idea of Divine poverty and avarice said by the Jews:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

"The Jews say: "(Allah)'s hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He gives and spends (of His bounty) as He pleases. "[2]

لَّقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ * ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ * الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَادِقِينَ

"Allah has heard the taunt of those who say: "Truly, Allah is indigent and we are rich!" We shall certainly record their word and (their act) of slaying the prophets in defiance of right and we shall say: "Taste you the penalty of the Scorching Fire! * "This is because of the (unrighteous deeds) which your hands sent on before you: for Allah never harms those who serve Him." * They (also) said: "(Allah) took our promise not to believe in an apostle unless He showed us a sacrifice consumed by fire (from heaven)." Say: "There came to you apostles before me, with Clear Signs and even with what you ask for: why then did you slay them, if you speak the truth?""[3]

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1. Holy Qur'an, Al-Jumu'ah: 6.
2. Holy Qur'an, Al-Ma'idah: 64.
3. Holy Qur'an, Aal 'Imraan: 181–183.

The fifth point: Recognition of the religious and social presence of the companions of these religions within the Islamic community at the level of citizenship relations and mutual economic benefit, or the relations of family and social ties, as evidenced by some of the noble verses of Qur'an. Also, emphasis on the political dealings in the Islamic states, and the agreements of citizenship that call for charity; keeping their religious presence in temples and religious rites, provisions in personal assets, as well as to keep the conquered land in their hands, and opening doors for them in various economic, scientific, and cultural fields; and verses on this subject are the verses of tribute (Jizyah):

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ

"Fight those who believe not in Allah or the Last Day, nor hold that forbidden which has been forbidden by Allah and His Messenger, nor acknowledge the Religion of truth, (even if they are) of the People of the Book, until they pay the tribute (Jizyah) with willing submission, and feel themselves subdued."[1]

So this exception does not include the polytheists and the apostatized atheists, especially, and it came in the context of clearance from the idolaters:

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful

1. Holy Qur'an, Al-Tawbah: 29.

unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, when you give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects Faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)."[1]

This verse refers to trade relations in His Book saying:

وَطَعَامُكُمْ حِلٌّ لَّهُمْ

"And your food is lawful unto them."[2]

As well as to marital relations, especially if we compare the position of the idolaters in the verse:

وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ...

“But hold not to the ties of guardianship (marriage) of unbelieving women..."[3]

وَلَا تَنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ...

"Do not marry the unbelieving women (idolaters), until they believe: and a slave woman who believes is better than an unbelieving woman, even though she allures you..."[4]

It also confirms some of the verses in the Qur'an on the spiritual and the emotional feelings that avail among some People of the Book as Christians, as we pointed out that in the verse of Surah Al-Ma'idah, and as in the words of His Almighty:

1. Holy Qur’an, Al-Maidah: 5.
2. Holy Qur’an, Al-Maidah: 5.
3. Holy Qur’an, Al-Mumtahinah: 10.
4. Holy Qur’an, Al-Baqarah: 221.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ

"Then, in their wake, we followed them up with (others of) Our apostles: we sent after them Jesus the son of Mary, and bestowed on Him the Gospel; and we ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, we did not prescribe for them: (We commanded) only the seeking for the good pleasure of Allah. But that they did not foster as they should have done. We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors."[1]

These five points, which we have mentioned, putting some to the other side, we found that the Holy Qur'an at the time was seeking to correct deviations of the People of the Book, and inviting them to enter the religion of Islam and the healing of the right ... at the same time it was also trying to make a single row of believers in God and revelation and the messages and the Last Day, to be in the face of the row of polytheism and idolatry and atheism, if there was not the position of Jews in the Arabian Peninsula on the one hand and the position of tyrant rulers among the Christians and the Magi, certainly this invitation was a heeding call among the People of the Book of the Jews and the Christians and the Sabians and the Magi.

And asserts this understanding of the psychological and spiritual sympathy which was felt by Muslims toward the People of the Book, especially the Christians, as suggested in the story that referring to the subject in the first verse of Surah Al Rum:

الم* غُلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ * فِي بِضْعِ ...

1. Holy Qur’an, Al-Hadid: 27.

" Alif, Laam, Meem * The Roman Empire has been defeated * in a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious * within a few years. With Allah is the decision, in the past and in the future: on that day shall the believers rejoice".[1]

From history we know that the polytheists gloated when the Romans were defeated by the Persians. The Persians were classified along with the pagans as fire worshippers. They raised suspicions about Islam, against, on the other hand, the Roman Christians. And then again there is the discussed account about the stance of the king of Abyssinia regarding the Muslims and the rejection of the idolaters' request for the delivery of the Muslims, and the subsequent special care that Muslims received in Abyssinia. This can be confirmed by the coexistence of the People of the Book with the Muslims in general, especially the Christians, and shows that they were in various roles of the Islamic state. This was done in order to take care of them and live with them; sometimes more care of them was taken than of some known Muslim sects.

This understanding shows us, in this age, a political, cultural and social stance towards the People of the Book, especially the Christians in the Christian world. The various and numerous churches, and the need to distinguish between the colonial attitude of the crusaders of this world, and the religious and cultural truth, and thus seek to identify the common denominators and the real parameters of unity made following the Holy Qur'an in the early period. This did not cause confusion among the hateful stands of some People of the Book, as well as the deviations in the fields of beliefs and moral, political, and sympathetic attitudes and common ideas.

In addition, it is possible to start from the real starting points in this day and age:

1. Holy Qur'an, Rum: 1–4.

The first: Start from faith in God and the spiritual and moral issues, which are a common cause.

The second: The issue of human rights, where Islam has presented a lot of these rights, and human progress in the field of issuing them, paying attention to and developing them and the message is a global call that has a natural political humanist struggle in order to achieve them.

Chapter II
Unity in the Muslim Community

After having talked about the phenomenon of difference and unity in human history, and the Qur'anic interpretation of these two phenomena, their causes and the manner of their addressing humanity, in the last discussion, it is better for us to talk about the subject of unity and diversity in the Muslim community in the light of divine faith.

And in this regard we will address this issue through the following three dimensions:

1- The foundations established by the Qur'an for the unity of the Muslim community, so this unity will be established and stabilized if prepared on these bases and their main pillars.

2- The means used by the Qur'an, and placed before the Prophet (sawas) and educated human beings, which ensured the survival of this divine structure and its continuation and preservation, and its maintenance and achievement.

3- The results and the effects of unity and its achievement in the Muslim community.

The First Dimension: The Foundations of the Islamic Unity

Through quick references to the Holy Qur'an, a group of foundations and main thrusts of unity in the Muslim community appears before us.

First Basis: The Doctrine of Monotheism

Faith in one God and the accompanying necessities including belief in the unseen, the angels, the heavenly books, the prophets and the Last Day are the most important foundations that support unity in the Muslim community, because the unification theory is unitary. After the central formative and legislative systems comes the unity of the nation, as people and all creatures humble themselves and praise the one God. He is the One Who has the Day of Judgment and the penalties of reward and/or punishment, and takes for the oppressed his oppression, takes revenge against the unjust, and achieves balance and equity among people through the Last Day.

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

"Verily, this is my way, leading straight: follow it: follow not (other) paths: They will scatter you about from His (great) path: Thus doth He command you that you may be righteous."[1]

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

"The same religion has He established for you as that which He enjoined on Noah – that We have sent by inspiration to you - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that you should remain steadfast in religion, and make no divisions therein."[2]

We find this logic in the Holy Qur'an which emphasizes the concept of unity among Muslims, and places its semblance within this context and framework, and although ordinary meetings of Muslims and their agreement on issues is not important in the eyes of the Holy Qur'an

1. Holy Qur'an, Al-An'am: 153.
2. Holy Qur'an, Al-Shura: 13.

and Islam, what is important is to have unity and agreement in the way of God, and for the sake of God.

This we can evidently observe in the following Qur'anic scenes:

A- A scene of unity through all Muslims, together, holding fast to the rope of Almighty God Who says:

يَا أَيُّهَا الَّذينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِه وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ * وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...

"O, you who believe! Fear Allah as He should be feared, and die not except in a state of Islam. * And hold fast, all together, by the rope of Allah …"[1]

This is confirmed by another, which is to grasp the most trustworthy:

فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Whoever rejects evil and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things."[2]

B- A scene of synchronization of hearts and harmony with each other, through the metaphysical factor that represents divine grace and His support and the victory.

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِه إِخْوَانًا

"And remember with gratitude Allah’s favor on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren;”[3]

1. Holy Qur’an, Aal ‘Imraan: 102–103.
2. Holy Qur’an, Al Baqarah: 256.
3. Holy Qur’an, Aal ‘Imraan: 103.

The Holy Qur'an confirms this fact when it refers to the situation when people were ignorant and it was impossible to achieve social harmony by material means:

وَإِن يُرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ * وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

"Should they intend to deceive you, - verily Allah suffice you: He it is that has strengthened you with His aid and with (the company of) the believers; * and (moreover) He has put affection among their hearts: not if you had spent all that is in the earth, could you have produced that affection, but Allah has done it: for He is Exalted in Might, Wise."[1]

C- Scene of another nation, despite differences in period, history, language, locations, and coherence in doctrines and concepts, objectives, goals and means, because they worship the one God, and have belief in His books and His messages. We note in the scenes provided by the Holy Qur'an from the prophets in different eras, and their unity, and in particular when talking about them in Surahs Al Anbiya and Al Muminin, where those scenes sealed their messages and their suffering with their people. Almighty God says:

إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

"Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: Therefore serve me (and no other)."[2]

وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

"And verily this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: Therefore fear me (and no other)."[1]

1. Holy Qur’an, Al-Anfal: 62–63.
2. Holy Qur’an, Al-Anbiya: 92.

Where the noble Qur'an talks after this scene about the state of dividing into parties and groups without this divine principle.

D- A background of clearance, enmity and hatred among the members of one family and one tribe, because of disbelief in Almighty God and not believing in Him:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

"There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever you worship besides Allah. We have rejected you, and there has arisen, between us and you, enmity and hatred for ever - unless you believe in Allah and Him alone": but not when Abraham said to His father: "I will pray for forgiveness for you, though I have no power (to get) aught on your behalf from Allah." (They prayed): "Our Lord! In You do we trust, and to You do we turn in repentance: to You is (our) final Goal ".[2]

As well as the last verse of Surah Al Mujadilah that says :

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

"You wilt not find any people who believe In Allah and the Last Day loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For

1. Holy Qur'an, Al-Muminun: 52.
2. Holy Qur'an, Al-Mumtahanah: 4.

such He has written Faith in their hearts, and strengthened them with a spirit from Himself; and He will admit them to Gardens beneath which rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the party of Allah. Truly it is the party of Allah that will achieve felicity."[1]

Second Basis: Obedience to the Prophet (sawas)

Obedience to the prophet (sawas) and the obligation to follow his orders, teachings and requirements, and to respect his decisions regarding the political, social, economic, administrative and judicial is the second degree of importance in achieving unity in the Muslim community, as well as the effects of spiritual and moral implications.

This "importance" stems from a combination of factors and ideological perspectives, ethical and political interests and social issues and we can briefly indicate some of them.

A. That the messenger is the deliverer of the message, and the representative for the divine revelation

وَمَا يَنطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ...

"Nor does He say (aught) of (his own) desire. * It is no less than inspiration sent down to him…"[2]

Therefore, obedience to him represents obedience to Almighty God, and faith in him is faith in the divine message, so he is the caliph of God in the material life.

مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

"He, who obeys the messenger, obeys Allah. But if any turn away, we have not sent you to watch over their (evil deeds)."[3]

وَمَا أَرْسَلْنَا من رَّسُول إِلَّا لِيُطَاعَ بِإِذْنِ اللَّه وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا

1. Holy Qur'an, Al-Mujaadilah: 22.
2. Holy Qur'an, Al-Najm: 3–4.
3. Holy Qur'an, Al-Nisaa: 80.

"We sent not an apostle, but to be obeyed, in accordance with the will of Allah; if they had only, when they were unjust to themselves, come to you and asked Allah's forgiveness, and the messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful."[1]

B. That the messenger, in Islamic theory, is represented by the Imamate, along with the prophecy and communication, obedience to Prophet represents a commitment in one of the aspects of the Islamic political entity meaning the important role that gives the Holy Qur'an and Islam to the political entity in the community, which enables the apostle to fulfill all his basic tasks in human society, and of course, applies this principle to all other cases of the legitimate Islamic political entity:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا * أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا * وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا * فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا * أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا * وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا * فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"O you who believe! Obey Allah, and obey the messenger, and those charged with authority among you. If you differ in anything among

1. Holy Qur'an, Al-Nisaa: 64.

yourselves, refer it to Allah and His messenger, if you believe in Allah and the Last Day: that is best, and most suitable for final determination. * Have you not turned your vision to those who declare that they believe in the revelations that have come to you and to those before you? Their (real) wish is to resort together for judgment (in their disputes) to the evil one, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right path). * When it is said to them: "Come to what Allah has revealed, and to the messenger, you see the hypocrites avert their faces from you in disgust. * How then, when they are seized by misfortune, because of the deeds which their hands have sent forth? Then they come to you, swearing by Allah, "We meant no more than good-will and conciliation!" * Those men -(Allah) knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls. * We sent not an apostle, but to be obeyed, in accordance with the will of Allah; if they had only, when they were unjust to themselves, come unto you and asked Allah's forgiveness, and the messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful. * But no, by the Lord, they can have no (real) faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction."[1]

These verses speak on behalf of the state of the personality of the messenger, and remember clearly that this obedience has a great role in uniting the Muslim community, and resolving differences and disputes within it.

Many other verses address the issue of political works of the anti-Islamic regime, which is called in the Holy Qur'an by the name of "hypocrisy" and those who have it "hypocrites". The importance of obedience in addressing the effects of the situation of sabotaging the

1. Holy Qur'an, Al-Nisaa: 59–65.

unity of the Muslim community, both at the level found immune from the presence of this disease, and the level of resistance in order to eliminate it, as described by the noble Qur'an; those who stand firm administrating the symptoms:

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّن بَعْدِ ذَٰلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ * وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ * وَإِن يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ * أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ * إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ * وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ * وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُل لَّا تُقْسِمُوا طَاعَةٌ مَّعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ * قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

"They say: "We believe in Allah and in the apostle, and we obey"; but even after that, some of them turn away: They are not (really) believers. * When they are summoned to Allah and His apostle, in order that He may judge among them, behold some of them decline (to come). * But if the right is on their side, they come to Him with all submission. * Is it that there is a disease in their hearts, or do they doubt, or are they in fear, that Allah and His messenger will deal unjustly with them? Nay, it is they themselves who do wrong. * The answer of the believers, when summoned to Allah and His messenger, in order that he may judge among them, is no other than this: They say, "We hear and we obey"; it is such as these that will attain felicity. * It is such as obey Allah and His messenger, and fear Allah and do right, that will win (in the end), * They swear their strongest oaths by Allah that, if only you would command them, they would leave (their homes). Say: "Swear not; obedience is (more) reasonable; verily, Allah is well acquainted with all that you do." * Say: "Obey

Allah, and obey the messenger, but if you turn away, he is only responsible for the duty placed on him, and you for that placed on you. If you obey him, you shall be under right guidance. The messenger's duty is only to preach the clear (message)."[1]

C. That the areas of obedience to the Prophet (sawas) are flexible multi-operational and complicated. Social public interests interfere with private individual desires and the immediate daily issues of a continuing nature. In addition to the problems of multi modalities and different opinions and interpretations, psychological conditions and ideological, intellectual, and moral sediments, and the socio-economic influences and pressures, these areas and issues that impose more variation, contrast, contradiction and contrariety in attitudes, can only be addressed through laws and regulations, methods of separation and sentence or deterrence. Additionally, all these can only be achieved through an evolving legislation, system, and contracts to keep up with the movement of society and its interactions. This is the role of a guardian and the government, where laws can unite the human community and preserve its holding and cohesion.

From these premises, we find this broad assertion in the Holy Qur'an on obedience to the messenger that is compared in many verses to obedience to Almighty God, whether at the level of God's commands, or at the level of calling to it by the apostles themselves, and their instruction and guidance to the people when they invite them to piety of God and obedience to Him.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

So fear Allah, and obey me."[2]

At the level of strengthening obedience, stating its value, its importance, and its implications.

1. Holy Qur'an, Al-Nur: 47–54.
2. Holy Qur'an, Aal 'Imraan: 50, Al-Shu'araa: 108, 110, 126, 131, 144, 150, 163, 170, Al Zukhruf: 63.

One of the important effects of this obedience that is stated by the noble Qur'an, is that it achieved unity among the Muslims, and addressed the causes of dispute and conflict, as we also know through some of the above quoted verses, as well as in:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ...

"And obey Allah and His messenger. And fall into no disputes, lest you lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere…"[1]

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

"When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan."[2]

Third Basis: The Sponsorship of the Islamic Leadership to the Nation

The important role that the Muslim leadership had in the community deserves this position in order to facilitate achieving unity among the Muslims. When we know that this leadership position is one of the important bases in the Islamic unity, and in the framework, regulations and laws organized in the unit, it becomes very important to take care of this site for the sake of these relations. As the leadership has the ability to convert dry, rigid relations to the spiritual

1. Holy Qur’an, Al-Anfaal: 46.
2. Holy Qur’an, Al-Nisaa: 83.

and emotional relations of love, affection, and good human feelings to be able to achieve their effects in the maintenance of unity and community continuation and survival. This is referred to by the noble Qur'an in some of the verses:

فَبِمَا رَحْمَةٍ مِّنَ اللَّه لنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا منْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"It is part of the mercy of Allah that you deal gently with them; were you severe or harsh-hearted, they would have broken away from about you: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when You have taken a decision put your trust in Allah. For Allah loves those who put their trust (in Him). "

We find the high standard of the Messenger's character mentioned in the following verse in the noble Qur'an:

و إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

"And you stand on an exalted standard of character."[2]

In its description about the messenger of God:

لَقَد جَآءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

"Now has come unto you a messenger from amongst yourselves: It grieves him that you should perish: ardently anxious is he over you: To the believers is the most kind and merciful."[3]

1. Holy Qur'an, Aal 'Imraan: 159.
2. Holy Qur'an, Al-Qalam: 4.
3. Holy Qur'an, Al-Tawbah: 128.

Almighty God mentions His messenger with the kind of messianic literature that can achieve this goal:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

"Hold to forgiveness; command what is right; but turn away from the ignorant."[1]

He asked His messenger to ask for forgiveness for the believers as Muslims taught themselves the way of repentance to develop the relationship between nation and leadership:

وَمَا أَرْسَلْنَا من رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا

"We did not sent an apostle except to be obeyed, in accordance with the will of Allah; if they had only, when unjust to themselves, come to you and asked Allah's forgiveness, and the messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful."[2]

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

"Only those are believers who believe in Allah and His messenger. When they are with him in a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for your leave are those who believe in Allah and His messenger. So when they ask for your leave, for some business of theirs, give leave to those of them whom you wilt, and ask Allah for their forgiveness: for Allah is Oft- forgiving, Most Merciful."[3]

1. Holy Qur'an, Al-A'raaf: 199.
2. Holy Qur'an, Al-Nisaa: 64.
3. Holy Qur'an, Al-Nur: 62.

The Fourth Base: Brotherhood in Faith

According to the view of the noble Qur'an, believing Muslim brothers, brothers in faith, provide a framework for Islamic unity because they provide this unity in a social form with humanitarian values; because unity, afloat on a multitude of things, needs a framework for everything to collect within it. However, race, gender, language, people, or geography, land and soil, or the interests and benefits or the values and ideals of humanitarian aspects and the Qur'anic theory, this unit of framework, stem from a perception, which says: all human beings are from one origin and root:

أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ

"O mankind! We have created you from a male and a female."[1]

The Muslims are united in their origin of existence, and the human community was one, on account of existence having originated for him, and of this merciful relationship:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ...

"People were one community and Allâh sent prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge among the people in matters wherein they differed... "[2]

Differences and conflicts between the children of man have been due to circumstantial conditions, multi-populism and tribal influences and are critical differences, intended to organize human social life:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

"We have made you into nations and tribes, that you may know one another."[1]

1. Holy Qur'an, Al-Hujurat: 13.
2. Holy Qur'an, Al-Baqarah: 213.

Differences due to passion, interests, profit, defensive instincts and inherent tendencies can be resolved through guidance, divine messages and the prophets, missionaries and knowledgeable people.

Through commitment to these solutions, laws and boundaries, a reformer can change from being a blemished corruptor, and extract good from the bad:

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

"Verily, the most honorable of you with Allah is the most pious one of you."[2]

The difference between belief and religion, on the one hand, or Satan and idols, on the other, has a real justification that distinguishes one man from another, and divides people into two real classes:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ

"Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they."[3]

Looking at the issues from this point of view, there is a distinct relationship between the Islamic faith and brotherhood:

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

"The religion in the sight of Allah is Islam (submission to His Will)."[4]

This is a religion that represents true unity among all human beings irrespective of color, their tongues, people and tribes and places of population. From this logic, we find that the Qur'an presents a relevant framework for this in the following dimensions and procedures:

1. Holy Qur’an, Al-Hujurat: 13.
2. Holy Qur’an, Al-Hujurat: 13.
3. Holy Qur’an, Al-Sajdah: 18.
4. Holy Qur’an, Aal Imraan: 19.

1. Introducing the concept of Islamic brotherhood which is far removed from all causes of difference and diversity; difference and dispute is not based on the Oneness of God and abiding by God and His laws:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

"The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers."[1]

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا

And remember with gratitude Allah's favor on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren."[2]

أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

"Would any of you like to eat the flesh of his dead brother?"[3]

The transformation of the relationship of hostility between the unbelievers and the Muslims to a state of brotherhood can only be achieved through repentance and the establishment of prayer and almsgiving:

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ * وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ * كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللَّهِ وَعِندَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ * كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً يُرْضُونَكُم

1. Holy Qur'an, Al-Hujurat: 10.
2. Holy Qur'an, Aal Imraan: 103.
3. Holy Qur'an, Al-Hujurat: 12.

بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ * اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ * لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ * فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

"But when the forbidden months are past, then fight and slay the pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful. * If one amongst the pagans asks you for asylum, grant it to him, so that He may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge. * How can there be a league, before Allah and His messenger, with the pagans, except those with whom you made a treaty near the sacred Mosque? As long as these stand true to you, stand you true to them: for Allah loves the righteous. * How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked. * They have sold the signs of Allah for a miserable price and they have hindered (many) from His way: evil indeed are the deeds they have done. They do not respect* in a believer, his ties, nor of kinship or of the covenant! They have transgressed all bounds. * But (even so), if they repent, establish regular prayers, and practice regular charity - they are your brethren in faith: (thus) do we explain the signs in detail, for those who understand."[1]

It seems from the concept of this proposal, and from some of the Qur'anic references that this argument is based on the linkage

1. Holy Qur’an, Al-Tawbah: 5–11.

between the two affairs, and gives to one of them the role of the other:

A– Human relationship (by birth) has a pluralistic nature, and it is the relationship between two individuals who are born from a single father or mother whether they are close or distant, which is the strongest humanitarian human association between two persons linked by a single origin.

B– The relationship among the children of mankind which is based on religion and belief, and the obligations and limits of God, that came in the books and revealed messages. The Qur'an has not used this concept only in these two types of relationship, and in some cases has linked between them, and moved from one of them to the other, as an expression of this social unit.

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

"Call them by (the names of) their fathers: that is more equitable in the sight of Allah. But if you know not their father's (names, call them) they are your brothers in faith, and your friends. But there is no blame on you if you make a mistake therein: (what counts are) the intention of your hearts: and Allah is Oft-Returning, Most Merciful."[1]

In order to give a wonderful picture and full realization to this concept in the relationship of humanity when it reflects on the decent human society, we find the Holy Qur'an calls the concept to depict the relationship of human beings in the community of Paradise. This is an integrated and the superbly excellent community in the course of man, as described in the verse:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۞ ادْخُلُوهَا بِسَلَامٍ آمِنِينَ ۞ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ۞ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ

1. Holy Qur’an, Al-Ahzab: 5.

"Surely those who guard (themselves against evil) will be in the midst of gardens and fountains. * "Enter you here in peace and security." * And We shall remove from their hearts any lurking sense of injury: (They will be) brothers (joyfully) facing each other on thrones (of dignity). *There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave."[1]

2. Confirming the base of this brotherhood in developing the relationship of faith and the ideological dimension to the relationship that has "psychological", "spiritual" and "practical" dimensions expressed through the relationship of guardianship "Al Wilaih" which has its own rights and duties.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"The believers, men and women, are protectors one of another: They enjoin what is just and forbid what is evil: They observe regular prayers, practice regular charity and obey Allah and His messenger. On them will Allah pour His mercy: for Allah is Exalted in power, wise."[2]

The Qur'an emphasizes this concept in many verses, perhaps the most detailed of which is:

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم مِّن وَلَايَتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ * وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا

1. Holy Qur’an, Al-Hijr: 45–48.
2. Holy Qur’an, Al-Tawbah: 71.

تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ * وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ * وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

"Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, one of another. As to those who believed but came not into exile, you owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom you have a treaty of mutual alliance. And (remember) Allah sees all that you do.* The unbelievers are protectors, one of another: Unless you do this, (protect each other), there would be tumult and oppression on earth, and great mischief. * Those who believe, and adopt exile, and fight for the faith, in the cause of Allah as well as those who give (them) asylum and aid, these are (all) in very truth believers: For them is the forgiveness of sins and a provision most generous. * And those who accept Faith subsequently, and adopt exile, and fight for the faith in your company, they are of you. But kindred by blood has prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things."[1]

However, in the moral case, this relationship between the faithful is preferred over uterine relations, and this verse refers to it:

...يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَاةُ وَالْإِنجِيلُ إِلَّا مِن بَعْدِهِ * ... إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ...

1. Holy Qur'an, Al-Anfaal: 72–75.

"You People of the Book! Why do you dispute about Abraham, when the law and the Gospel were not revealed till after him? * Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this messenger and those who believe: and Allah is the Protector of those who have faith."[1]

It also preferred over the social and historical benefits, as referred to in this verse:

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

"But what plea have they that Allah should not punish them, when they keep (men) out from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand."[2]

3. This loyalty among the faithful people is based on loyalty to Almighty God and to His messenger, and those associated, composed on the basis of the mass Muslim movement in the political and social spheres, so Almighty God is the best Guardian, and the best Assistant and Helper.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the Guardian of those who believe, He will bring them out from darkness into light."[3]

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ

1. Holy Qur'an, Aal Imraan: 65–68.
2. Holy Qur'an, Al-Anfaal: 34.
3. Holy Qur'an, Al-Baqarah: 257.

وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

"And strive in His cause as you ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (revelation); that the messenger may be a witness for you, and you be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allah. He is your Protector - the best to protect and the best to help!"[1]

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ * وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

"Your (real) friends are (no less than) Allah, His messenger, and the (fellowship of) believers - those who establish regular prayers and regular charity, and bow down humbly (in worship). * As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers; it is the fellowship of Allah that must certainly triumph."[2]

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ

"That is because Allah is the Guardian of those who believe, but those who reject Allah have no guardian."[3]

The angels descend near these believers and turn to their guardians, considering that this relationship is based on faith in Exalted God:

1. Holy Qur’an, Al-Hajj: 78.
2. Holy Qur’an, Al-Ma'idah: 55–56.
3. Holy Qur’an, Muhammad: 11.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

"In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, angels descend to them (from time to time): "Fear not!" (They suggest), "Nor grieve! But receive glad tidings of the Garden (of bliss), which you were promised! * "We are your protectors in this life and in the Hereafter: therein shall you have all that your souls shall desire; therein shall you have all that you ask for!"[1]

It has also been stressed at great length in the noble Qur'an that to deny the Guardianship of Almighty God over the disbelievers is, in reality, to earn even their disgust, whereas success lies in denying all guardians except God in this world and the Hereafter.

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

"The parable of those who take protectors other than Allah is that of the spider, who builds a House (for itself); but truly the flimsiest of houses is the spider's house; if they but knew."[2]

وَالظَّالِمُونَ مَا لَهُم مِّن وَلِيٍّ وَلَا نَصِيرٍ

"And the wrong-doers will have neither guardian nor helper."[3]

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

"If the unbelievers should fight you, they would certainly turn their backs; then would they find neither guardian nor helper."[4]

1. Holy Qur'an, Fussilat: 30–31.
2. Holy Qur'an, Al-A'nkabut: 41.
3. Holy Qur'an, Al-Shura: 8.
4. Holy Qur'an, Al-Fath: 22.

وَمَا لَهُمْ فِي الْأَرْضِ مِن وَلِيٍّ وَلَا نَصِيرٍ

"They shall have none on earth as guardian or helper."[1]

خَالِدِينَ فِيهَا أَبَدًا لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

"To dwell therein for ever: no guardian will they find, nor helper."[2]

4. A call to leave all other guardians, which are not linked to that of the believers, whether family or tribal, or other religious groups, as well as the infidels and the polytheists. This case constitutes the main axle of guardianship in the social and the political life the faithful guardianship, i.e., belief in the guardianship of the Almighty God and His Prophet and the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا

"O you who believe! Take not for guardians unbelievers rather than believers: do you wish to offer Allah open proof against yourselves?"[3]

But the noble Qur'an intensifies on this subject, and increases assertion to absolute prohibition:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"O you who believe! Take not the Jews and the Christians for your friends and guardians: They are but friends and protectors to each other, and He amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust."[4]

1. Holy Qur'an, Al-Tawbah: 74.
2. Holy Qur'an, Al-Ahzab: 65.
3. Holy Qur'an, Al-Nisaa: 144.
4. Holy Qur'an, Al-Ma'idah: 51.

It expands and intensifies this prohibition to include others as well, but also the whole of human life:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ * قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

"O you who believe! Take not for guardians your fathers and your brothers if they love infidelity above faith: if any of you do so, they do wrong. * Say: if it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you delight are dearer to you than Allah, or His Messenger, or striving in His cause; then wait until Allah brings about His decision: and Allah guides not the rebellious."[1]

The noble Qur’an strengthens this high degree of guardianship of God and the believers on both the positive and negative sides, which constitutes the real framework for the righteous united group:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

"You will not find any people who believe in Allah and the Last Day loving those who resist Allah and His messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written faith in their hearts and strengthened them with a

1. Holy Qur’an, Al-Tawbah: 23–24.

spirit from Himself; and He will admit them to Gardens beneath which rivers flow to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the party of Allah. Truly it is the party of Allah that will achieve felicity."[1]

This noble verse completes the figure in verses (51-56), mentioned in the chapter of Al Ma'idah, which we referred to above.

5. The noble Qur'an did not omit the issue about the relationship, which represents guardianship of a common subject, but spoke about its different dimensions and specifications. It mentioned in the Holy Qur'an the need to characterize this guardianship with love, justice, generosity, passion, heart, humility and help. From this transfers guardianship from a mere heartfelt passion to a spiritual, social and political sympathy on whose very base a united Muslim community can stand and which represents a strong bond of Muslim unity; the Almighty says:

وَالَّذينَ تَبَوَّءُوا الدَّارَ وَالْإيمَانَ من قَبْلهمْ يُحبُّونَ مَنْ هَاجَرَ إلَيْهمْ وَلَا يَجدُونَ في صُدُورهمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثرُونَ عَلَىٰ أَنفُسهمْ وَلَوْ كَانَ بهمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسه فَأُولَئكَ هُمُ الْمُفْلحُونَ * وَالَّذينَ جَاءُوا من بَعْدهمْ يَقُولُونَ ربَّنَا اغْفرْ لَنَا وَلإخْوَاننَا الَّذينَ سَبَقُونَا بالْإيمَان وَلَا تَجْعَلْ في قُلُوبنَا غلًّا لِّلَّذينَ آمَنُوا ربَّنَا إنَّكَ رَءُوفٌ رَّحيمٌ

"But those who before them, had homes (in Medina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot); and those saved from the covetousness of their own souls, they are the ones who achieve prosperity. * And those who came after them say: "Our Lord! Forgive us, and our brothers who came before us into the Faith, and leave not, in our hearts, rancor (or sense of

1. Holy Qur’an, Al-Mujaadilah: 22.

injury) against those who have believed. Our Lord! You art indeed full of kindness, Most Merciful.""[1]

مُّحَمَّدٌ رَّسُولُ اللَّه وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

"Muhammad is the messenger of Allah, and those who are with him are strong against unbelievers, (but) compassionate amongst each other. You will see them bow and prostrate themselves (in prayer), seeking grace from Allah and (His) good pleasure."[2]

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"Help one another in righteousness and piety, but do not help one another in sin and rancor."[3]

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"You are the best of peoples evolved for mankind."[4]

وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ

"But if they seek your aid in religion, it is your duty to help them, except against a people with whom you have a treaty of mutual alliance."[5]

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

"So it is those who believe in him, honor him, help him, and follow the light which is sent down with him, it is they who will prosper."[6]

ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ

1. Holy Qur'an, Al-Hashr: 9–10.
2. Holy Qur'an, Al-Fath: 29.
3. Holy Qur'an, Al-Ma'idah: 2.
4. Holy Qur'an, Aal Imraan: 110.
5. Holy Qur'an, Al-Anfaal: 72.
6. Holy Qur'an, Al-A'araaf: 157.

"Then comes to you an apostle, confirming what is with you; believe in Him and render Him help."[1]

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنتَصِرُونَ

"And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves."[2]

The Fifth Base: The Moral Rule

The formation of the ethical issue in the Islamic theory is an essential in the overall perception of the Islamic imagination towards different issues of belief and social and political relations, and the integration of the humanitarian as collective and individual, in this world and the Hereafter. However, we can say that the content of the general Islamic theory is the moral content, as the noble Hadith quoted from the messenger of Allah (sawas): "But I was sent to perfect good manners!"[3]

And so we find in the Holy Qur'an the explanation that morality is not only in responsibility to the human relationship with his fellow man, but also in man's relationship with his Lord in all its aspects, and in man's relationship with the universe, and his responsibility towards himself, and in the future of his life.

From this standpoint, we can understand that the ethical base forms the basic ground of the issue of Islamic unity. In addition to this facet, we find that the Holy Qur'an speaks about the moral issue, on the grounds of unity of the Muslim community, drawing the signs particularly of the nature of existing relationships, and a way which makes it impregnable to exposure the various causes of dispute and its factors. We can find the features of the (moral) issue with respect to the subject of Islamic unity in the following points:

1. Holy Qur'an, Aal Imraan: 81.
2. Holy Qur'an, Al-Shura: 39.
3. Mustadrak Al Wasa'il: 2/282.

A - Covenant and the Charter

The noble Qur'an has confirmed the need for being loyal to the undertaking and commitment to the charter generally in all areas, and in addition it emphasized social and political relations as a key issue even with enemies, as well as Muslims and believers. This means that this aspect of ethics represents an important issue in the conservation and survival of unity of the community, and we can clarify this picture with its various dimensions through these verses:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ * وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ * وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ * وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ * وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

"Allah commands justice, the doing of good, and liberality for kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He warns you, that you may receive admonition.* Fulfill the covenant of Allah when you have entered into it, break not your oaths after you have confirmed them; indeed you have made Allah your guarantee, for Allah knows all that you do.* And be not like a woman who breaks into untwisted strands yarn which she has spun, after it has become strong. Nor take your oaths to practices between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to (the truth of) that wherein you disagree.* If Allah so willed, He could make you all one people: but leaves straying whom He pleases, and He guides whom He pleases: but you

shall certainly be called to account for all your actions.* And take not your oaths to practice deception between you with the result that someone's foot may slip after it was firmly planted, and may have to taste the evil (consequences) of having hindered (men) from the path of and a mighty wrath descend on you."[1]

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ * وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

"And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do we place on any soul, but that which it can bear; whenever you speak, speak justly, even if a near relative is concerned; and fulfill the Covenant of Allah. Thus doth He command you, that you may remember.* Verily, This is My way, leading straight: follow it: follow not (other) paths: They will scatter you about from His (great) path: Thus doth He command you, that you may be righteous."[2]

إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ * .... إِلَّا الَّذِينَ عَاهَدتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

(But the treaties are) not dissolved with those pagans with whom you have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: for Allah loves the righteous.* … Except those with whom you made a treaty near the sacred Mosque.

1. Holy Qur'an, Al-Nahl: 90–94.
2. Holy Qur'an, Al-An'aam: 152–153.

As long as these stand true to you, stand true to them: for Allah loves the righteous."[1]

It shows the importance of the covenant and undertaking in international political relations.

B - Promoting of Good and Prohibiting Evil

The promotion of virtue and prevention of vice is considered from the most important ethical issues that preserved and saved the community and the nation, and is considered the practical expression of the sense of responsibility towards society and the nation within a single framework, and integration in the movement and commitment.

From this point of view, emphasis is placed on it in the context of the command to be united and not to discriminate the united nation in its expression.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ ... * كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity. * Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: for them is a dreadful penalty, ….You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah."[2]

The Islamic group has been described in its unity, relationships and loyalty and multiple resources can be found in the noble Qur’an to substantiate this:

1. Holy Qur’an, Al-Tawbah: 4–7.
2. Holy Qur’an, Aal-Imraan: 104–110.

الَّذينَ إن مَّكَّنَّاهُمْ في الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

" (They are) those who, if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs."[1]

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ...

"The believers, men and women, are protectors one of another: They enjoin what is just and forbid what is evil: They observe regular prayers, practice regular charity, and obey Allah and His messenger. On them will Allah pour His mercy: for Allah is Exalted in power, wise"[2]

الَّذينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ في التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

"Those who follow the apostle, the ummi Prophet, whom they find mentioned in their own (scriptures) - in the law and the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure)."[3]

C - Ruling with Equality and Justice

There is no doubt that equality and justice in a nation represents the moral and political base that preserves the unity of society, and hence we find, in the noble Qur'an, emphasis on the aspect of protecting the unity of the community and prevention of the occurrence or escalation of disputes:

1. Holy Qur’an, Al-Hajj: 41.
2. Holy Qur’an, Al-Tawbah: 71.
3. Holy Qur’an, Al-A'raaf: 157.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

"Allah doth command you to render back your trusts to those to whom they are due; and when you judge among man, that you judge with justice: verily how excellent is the teaching which He gives you! For Allah is He who hears and sees all things."[1]

This verse comes as a prelude to indicate what is said in the following verse in referring to the messenger when conflicts erupt:

فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

"If you differ in anything among yourselves, refer it to Allah and His messenger."[2]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do."[3]

لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

1. Holy Qur’an, Al-Nisaa: 58.
2. Holy Qur’an, Al-Nisaa: 59.
3. Holy Qur’an, Al-Nisaa: 135.

"Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just."[1]

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا

"Let not the hatred of some people in (once) shutting you out of the sacred Mosque lead you to transgression (and hostility on your part)."[2]

D – Cooperation in Righteousness and Piety

The Holy Qur'an has keened for the sake of unity among the sons of the nation and the members of the Muslim community, to build strong relationships on the base of righteous goals, and emphasized several important issues in this area, including one on cooperation in uprightness and piety:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...

"Help you one another in righteousness and piety, but help you not one another in sin and rancor."[3]

And including the stress on advice to others to care for the right, and exhibit patience and kindness.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

"Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy."[4]

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

1. Holy Qur’an, Al-Mumtahanah: 8.
2. Holy Qur’an, Al Maidah: 2.
3. Holy Qur’an, Al-Maidah: 2.
4. Holy Qur’an, Al-'Asr: 3.

"Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion."[1]

As regards the inclusion of prohibition from sin, aggression and corruption in the land, and setting up preventive penalties for these offences detrimental to unity among Muslims, which results in dispersing conflict and difference:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

"Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loves not transgressors."[2]

It seems from the noble Qur'an that the clearest example of corruption in the land, that is forbidden in the Qur'an in many instances, is to sow discord, dispute and difference in the community.

Much emphasis is placed on deterrence and corruption:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

"Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do well."[3]

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

"Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew,

1. Holy Qur'an, Al-Balad: 17.
2. Holy Qur'an, Al-Baqarah: 190.
3. Holy Qur'an, Al-A'raaf: 56.

but he kept alive their females: for he was indeed a maker of mischief."[1]

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ

"When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loves not mischief."[2]

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَن يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَافٍ أَوْ يُنفَوْا مِنَ الْأَرْضِ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

"The punishment of those who wage war against Allah and His messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter"[3].

E – Spread of Kindness and Goodness

The promotion of good, righteousness and moral soundness is another dimension in the ground of morality and perhaps this Qur'anic concept is from amongst the broadest Qur'anic concepts and terminology used in the field of moral work. So faith in God and the Last Day and worship, prayer, fasting, and pilgrimage, and paying Zakat and Jihad for the sake of God, and spending, generosity, charity, forgiveness, using noble words, and instigating reform among the people, and patience ... and other issues which relate to the integration of human, high morals and obedience to God, all of them are for the sake of good. Therefore, the Qur'anic call has come to direct people toward good affairs, as stated in many verses. Reference

1. Holy Qur'an, Al-Qissas: 4.
2. Holy Qur'an, Al-Baqarah: 205.
3. Holy Qur'an, Al-Maidah: 33.

has been made to some of them previously; some of them have even come in the context of Hadiths about difference/conflicts due to the pursuit of passion, while the excellent solution is to compete in doing good works.

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

"To you we sent the Scripture in truth, confirming the Scripture that came before it, and guarding it in safety: so judge between them by what Allah has revealed, and follow not their vain desires, diverging from the truth that has come to you. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtues. The goal of you all is to Allah. It is He Who will show you the truth of the matters in which you dispute;"[1]

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

And we made them leaders, guiding (men) by our command, and we sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served us (and us only)."[2]

1. Holy Qur’an, Al-Maidah: 48.
2. Holy Qur’an, Al-Anbiya: 73.

Second Dimension: The Means of Achieving Islamic Unity

Not only is the noble Qur'an content with identifying the foundations that unity stands upon in the Muslim community, it is also interested in the methods, curriculums and the means that could be followed to achieve this unity. In this regard we must point out that the foundations which we have discussed in the first dimension represent, in another part, the means to achieve unity as well, but the preventive means prevent, or assist in preventing, the occurrence of difference and conflict. So obedience to God and the prophet (sawas) and referring to him, as well as the auspices of leadership of the nation dealing with it in a soft and compassion style, all of these techniques are the means to save Islamic unity. Also, from these methods, comes the practical advice to rule justly and equally among the people, or in addressing the contrasting claims in their social life. But the means with which we want to refer to, in this dimension, are the means of treatment in the case of the appearance of difference and conflict; they are, in fact, the rules and regulations and practical approaches that Islam has introduced for the treatment, after differences appeared in the Muslim community, both at individual and unanimous levels.

In this area, we refer to a variety of means that the noble Qur'an has talked about to achieve unity and harmony among the members of the human society in general - including the Muslims - and Islam (between Muslims) in particular.

First: Call for wisdom and beautiful preaching

In the discussion of unity and difference, we knew that people were once one nation, then difference appeared among them due to passion, antagonism of interests, benefits and private passions, as difference existed in the last stage, because of the lack of clarity of vision. Therefore, the divine messages and prophets came to resolve these disagreements and conflicts, after which the second stage of differing interpretations came along and there were false

interpretations of religion, and difference and division followed as a result.

In each of these stages, there was a role for tyranny and tyrants to disrupt unity among the people, aiding and abetting discord by planting differences among them.

The Holy Qur'an and the noble religion of Islam have relied for the treatment of all of these conditions on the three main methods:

A – Calling people to refer to thought, reflection and thinking.

B – Relying on argument, evidence and proof to ascertain the facts.

C – Jihad for Allah to face tyrants and oppressors who use force to conquer the people and lead them astray.

Through this holistic vision on the subject of disagreement and addressing its causes, we find the role of calling with wisdom and good preaching, which comes as a way of addressing the mind, and finding a platform from which to think and reflect on the direction of ably controlling the emotions, feelings and sensations, and the mind, itself, to overcome passion, and witness the permanent truth and general interest that represents the interests of society. That and man's rights in the next world while overcoming obsession of the immediate, temporary individual interest:

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ

"Invite (all) to the way of your Lord with wisdom and preaching; and argue with them in ways that are best and most gracious."[1]

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

1. Holy Qur'an, Al-Nahl: 125.

"Nor can goodness and evil be equal. Repel (evil) with what is better: then will he between whom and you was hatred become as it were your friend and intimate!"[1]

وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنسَانِ عَدُوًّا مُّبِينًا

"Say to My servants that they should (only) say those things that are best: for Satan sows dissensions among them: for Satan is to man an avowed enemy."[2]

Second: Peace and good efforts

Call to the path with wisdom and beautiful preaching the good offices that can be made rational, wise and trustworthy in order to achieve peace, reconciliation and harmony between the various parties; these efforts are achieved by good counsel in addressing the mind.

يَسْأَلُونَكَ عَنِ الْأَنفَالِ قُلِ الْأَنفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ

"They ask you concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of Allah and the messenger.""[3]

وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ

"If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed."[4]

1. Holy Qur'an, Al-Fussilat: 34.
2. Holy Qur'an, Al-Isra: 53.
3. Holy Qur'an, Al-Anfaal: 1.
4. Holy Qur'an, Al Nisaa: 128.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

"If you fear a breach between the two of them, appoint (two) arbiters, one from his family and the other from hers; if they wish for peace, Allah will cause their reconciliation: for Allah has full knowledge, and is acquainted with all things."[1]

...وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

"If two parties among the believers fall into a quarrel, make peace between them."[2]

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"The believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that you may receive mercy."[3]

Third: Forgiveness and Reconciliation

And to the two previous methods, comes amnesty and reconciliation as a way to save the group and address issues of conflict, dispute and their causes, so that forgiveness and amnesty, in the form of moral issues as well as style can maintain harmony, giving the opportunity once again for things to return to normal: the state of harmony and cohesion.

The stems of this principle and that of seeking repentance and forgiveness from God is given as by His Mercy to His slaves in order to afford them the opportunity to follow His path and experience integration while turning to goodness and guidance:

1. Holy Qur'an, Al-Nisaa: 35.
2. Holy Qur'an, Al-Hujurat: 9.
3. Holy Qur'an, Al-Hujurat: 10.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ * وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ * إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ * وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

"The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah. For (Allah) loves not those who do wrong.* But indeed if any help and defend themselves after a wrong (done) to them, against such there is no cause of blame. * The blame is only against those who oppress men and do wrong and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a grievous penalty. * But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs."[1]

وَلَا يَأْتَلِ أُولُو الْفَضْلِ منكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا "وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

"Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-forgiving, Most Merciful."[2]

وَإِن طَلَّقْتُمُوهُنَّ من قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَن يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

1. Holy Qur'an, Al-Shura: 40–43.
2. Holy Qur'an, Al-Nur: 22.

"And if you divorce them before consummation, but after the fixation of a dower for them, then half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie. And the remission (of the man's half) is the nearest to righteousness; and do not forget liberality between yourselves. For Allah sees well all that you do."[1]

Fourth: Stand in the Face of Aggression

Tyranny and aggression, some of the important reasons of difference and division, especially if the tyranny escalates into a case of a general social nature through the cultural situation of the nation, and the long practice in the community or by the presence of a strong institution based on the tyrant as tyrant ruler or the military or the state, usually leads to either tearing the governed nation itself, or the existence of differences and disputes among the nation's members. This is what mankind has learnt in history from the phenomenon of the wars, battles and the fighting as well as other colors of tyranny. The noble Qur'an has talked on this subject, and has given appropriate treatment, both at group and national levels and at the level of the Islamic ummah itself. So, the first level:

A - The Holy Qur'an has decided that it is not correct for Muslims to initiate a war; they can only fight in self-defense, facing the aggression because of the religion and related sanctities:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ * الَّذِينَ أُخْرِجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

1. Holy Qur'an, Al-Baqarah: 237.

"To those against whom war has been made, permission is given (to fight), because they are wronged; and verily, Allah is Most powerful for their aid; * (They are) those who have been expelled from their homes in defiance of right, (for no Cause) except that they say, "Our Lord is Allah... Did not Allah check one set of people by means of another, there would surely have been monasteries, churches, synagogues, and mosques pulled down, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause); for verily Allah is full of strength, Exalted in Might, (able to enforce His Will)."[1]

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ * ... الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

"Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loved not transgressors. ...The prohibited month for the prohibited month, and so for all things prohibited, there is the law of equality. If then any one transgresses the prohibition against you, transgress you likewise against him. But fear Allah, and know that Allah is with those who restrain themselves."[2]

B - The Holy Qur'an considered sedition, exile, and the practice of terrorism in order to force the people to become infidel and deviate in the doctrine as a kind of war and aggression:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا

"They ask you concerning fighting in the prohibited month. Say: "Fighting therein is a grave (offence); but it is graver in the sight of

1. Holy Qur'an, Al-Hajj: 39–40.
2. Holy Qur'an, Al-Baqarah: 190–194.

Allah to prevent access to the path of Allah, to deny him, to prevent access to the sacred Mosque, and drive out its members. Tumult and oppression are worse than slaughter; they will fight you until they turn you back from your faith if they can."[1]

C – It considered the persecution of the human and aggression against humanity's basic rights as a kind of undeclared war, which justifies fighting, self-defense and defense of the vulnerable and oppressed:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

"And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed) - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us one who becomes a guardian; and raise for us from You one who will help!"[2]

D - Islam and the noble Qur'an have emphasized that if these justifications are eliminated then there is no need for war, and everything should prevail in peace, calmness and ceasefire, unless there is confirmation with evidence that the enemy wants to use that chance of peace to pounce again on the Muslims or overturn and violate the conventions and covenants with them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

"Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining

1. Holy Qur'an, Al-Baqarah: 217.
2. Holy Qur'an, Al-Nisaa: 75.

them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then Allah has opened no way for you (to war against them)."[1]

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا

"Others you will find that wish to gain your confidence as well as that of their people: every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever you get them: in their case we have provided you with a clear argument against them."[2]

The first four verses in Surah Al Tawbah also address this subject in detail and conclude with the saying of Almighty God:

أَلَا تُقَاتِلُونَ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ

"Will you not fight people who violated their oaths, plotted to expel the messenger, and took the aggressive by being the first (to assault) you? Do you fear them? Nay, it is Allah Whom you should more justly fear, if you believe!"[3]

Nevertheless, at the level of the Muslim Ummah itself, as noted earlier, conflict will initially be dealt with by forgiveness, conciliation and good efforts. If one of the two sides, however, insists on fueling and continuing the conflict then the issue must be followed through

1. Holy Qur'an, Al-Nisaa: 90.
2. Holy Qur'an, Al-Nisaa: 91.
3. Holy Qur'an, Al-Tawbah: 13.

the laws and rules of the finest justice standing in the face of the aggressor, along with the victim and stopping the aggressor from his aggression. If he transgressed over the boundaries of right and justice there must then be a fight with him until he returns to the correct way and commits to it.

And the two verses of Surah (Al Hujurat) have stated this stand clearly:

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ * إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"If two parties among the believers fall into a quarrel, make peace between them: but if one of them transgresses beyond bounds against the other then fight you (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just). * The believers are but a single brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that you may receive mercy."[1]

In the field of personal status and issues, He, Almighty says:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا

"When you divorce women, and they fulfill the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue

1. Holy Qur’an, Al-Hujurat: 9 10.

advantage; if anyone does that; he wrongs his own soul. Do not treat Allah's signs as a jest."[1]

وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِه فَأُولَئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ * إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

"But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. * The blame is only against those who oppress men through wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous."[2]

Fifth: Relying on Knowledge in Dealing with Incidents

We know that one of the causes of conflict and division is erroneous interpretation of jurisprudences and a reliance on suspicion and sinful misgivings. We find the noble Qur'an addresses the cause of division and difference by calling for reliance on knowledge and evidence to establish the facts, and the prohibition of misgivings, suspicions and possibilities. It denied the polytheists, infidels and followers of the Book the incentive to pursue their misgivings in addressing vitally important issues. It has called them to refer to the scholars and invocators of God when they do not have knowledge:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O you who believe! If a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly and afterwards become full of repentance for what you have done."[3]

1. Holy Qur'an, Al-Baqarah: 231.
2. Holy Qur'an, Al-Shura: 41–42.
3. Holy Qur'an, Al-Hujurat: 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيم

"O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it...but fear Allah. For Allah is Oft-Returning, Most Merciful."[1]

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

"And pursue not that of which you hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)."[2]

وَمَا أَرْسَلْنَا من قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ * بِالْبَيِّنَاتِ وَالزُّبُرِ ...

"And before you also the apostles we sent were but men, to whom we granted inspiration: if you realize this not, ask of those who possess the message. * (We sent them) with clear signs and books of dark prophecies."[3]

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

"That they said (in boast), "We killed Christ, Jesus the son of Mary, the messenger of Allah"; but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are

1. Holy Qur'an, Al-Hujurat: 12.
2. Holy Qur'an, Al-Isra: 36.
3. Holy Qur'an, Al-Nahl: 43–44.

full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not."[1]

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

"And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture."[2]

هَا أَنتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُم بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

"Ah! You are those who fell to disputing (even) in matters of which you had some knowledge! But why do you dispute in matters of which you have no knowledge? It is Allah who knows, and you who know not!"[3]

The noble Qur'an, however, shows a caring concern regarding a number of important issues such as the financial matters, and commandments that, in many cases, could become a source of conflict. Therefore, clarifications were written and certified, in order to prevent possible conflicts and differences.

For example, verse (282) of Surah Al-Baqarah places emphasis on writing or recording loans, the reasoning for this ruling coming from the saying of Almighty God:

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ... فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

"Make trial of orphans until they reach the age of marriage; if you find sound judgment in them then, release their property to them; …

1. Holy Qur'an, Al-Nisaa: 157.
2. Holy Qur'an, Al-Baqarah: 78.
3. Holy Qur'an, Aal Imraan: 66.

when you release their property to them, take witnesses in their presence: but all-sufficient is Allah in taking account."[1]

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ ... ذَٰلِكَ أَدْنَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَن تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ...

"O you who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests - two just men of your own (brotherhood) or others from outside … that is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths."[2]

The noble Qur'an also addressed the issues of false rumors and propaganda broadcast by the internal enemies of the nation, or ignorant and weak people; and whatever threatens the community such as difference and rupture, and weakness, and is tackled in the case of "Hadith of Ifek":

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ❊ لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ ❊ ... إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ ... إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

"Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he

1. Holy Qur'an, Al-Nisaa: 6.
2. Holy Qur'an, Al-Ma'idah: 106–108.

earned, and to him who took on himself the lead among them, will be a penalty grievous.* Why did not the believers - men and women - when you heard of the affair, put the best construction on it in their own minds and say, "This (accusation) is an obvious lie"* … Behold, you received it on your tongues, and said out of your mouths things of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the sight of Allah. … Those who love (to see) scandal published broadcast among the believers will have a grievous penalty in this life and in the Hereafter: Allah knows, and you know not."[1]

But the Glorious Qur'an takes a tough stand against those who stir up sedition and identifies the character of rumormongers as stated in Surah Al-Ahzab:

لَّئِن لَّمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۞ مَّلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ۞ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

"Truly, if the hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the city, desist not, We shall certainly stir you up against them: then will they not be able to stay in it as your neighbors for any length of time * they shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy). * (Such was) the practice (approved) of Allah among those who lived aforetime: no change wilt you find in the practice (approved) of Allah."[2]

This verse has addressed many ideological, social, and political and personal subjects demonstrating the huge importance of this method with its ability to reflect on various fields related to Islamic unity, and the phenomena of conflict and disagreement.

1. Holy Qur'an, Al-Nur: 11–19.
2. Holy Qur'an, Al-Ahzab: 60–62.

Sixth: Dealing with others based on the Principle of Assuming Belief in Islam

From the means that is used by the Holy Qur'an to overcome conflict and controversy comes the way of dealing with others based on the principle of assuming their belief in Islam, not as an inquisition nor attempting to inspect others' beliefs and intentions. This principle is considered one of the most important through which the issue of religious and ideological differences among the Islamic nation can be handled.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O you who believe! When you go abroad in the cause of Allah, investigate carefully, and don't say to anyone who offers you a salutation: "You are in no part a believer!" coveting the perishable life of this world; with Allah are profits and abundant spoils. Even thus were you yourselves before, until Allah conferred on you His favors. Therefore, investigate carefully. For Allah is well aware of all that you do."[1]

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

"Among them are men who molest the prophet and say, "he is (all) ear." Say: "He listens to what is best for you: he believes in Allah, has faith in the believers, and is a mercy to those of you who believe", but those who molest the messenger will have a grievous penalty."[2]

1. Holy Qur'an, Al Nisaa: 94.
2. Holy Qur'an, Al-Tawbah: 61.

These admonitions forbid spying, gossip and backbiting, all of which are performed with the express intention of revealing the defects and secrets of the faithful; the Qur'anic remedy treads the path of interaction based of what is apparent rather than looking for shortcomings, unless the matter develops into acts of sabotage harmful to society.

This was the way that the prophet (sawas) dealt with members of the Muslim community, and there were many hypocrites among them and people with fickle hearts and souls some of whom initiated destructively hostile activities, their attitudes becoming clear through their actions. It was then that the noble Qur'an mentioned and exposed their character and behavior, in its verses, as well as informing us about them in Surah Al Tawbah.

The Third Dimension: Results and Effects

In the light of the previous review of the foundations upon which Islamic unity stands in the Muslim community, and the means established by the noble Qur'an to achieve this unity, we can identify the results and effects that can put on this unity, which can be summarized in two key points.

First: Islamic unity achieves strength and protection for the Islamic society in facing vast multitudes of problems and crises to which the Muslim community can be exposed especially in the face of external enemies.

It is emphasized in the noble Qur'an that unity is a source of power, and that difference and conflict are causes of failure and weakness. As mentioned in Surah Al-Anfal that talks about the battle of Badr, the first battle fought by the Muslims against the idolaters, and where the ratio of Muslims was less than a third that of the heathens and polytheists, not to mention their inferiority of kit, weapons, training and experience, yet God granted them victory.

About the importance of unity in this confrontation, the Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۞ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who believe! When you meet a force, be firm, and call Allah in remembrance much (and often); that you may prosper;* and obey Allah and His messenger, and fall into no disputes, lest you lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere."[1]

So He called them to a single word through obedience to God and the prophet, and forbade them the act of disputing which inevitably leads to failure, weakness and '*going of wind'* which is a metaphor for losing authority, power and the state.

It also seems from the noble Qur'an that one of the methods of torture inflicted by Almighty God among the misled and deviated nations is the occurrence of conflict and disagreement among them, and development of this conflict and disagreement to war and fighting.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

"Say: "He has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how we explain the signs by various (symbols); that they may understand."[2]

The Holy Qur'an disowns the people who dispersed in religion and practice; so that they became fractured into groups:

1. Holy Qur'an, Al-Anfaal: 45–46.
2. Holy Qur'an, Al-An'aam: 65.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

"As for those who divide their religion and break up into sects, you have no part in them in the least: Their affair is with Allah. He will in the end tell them the truth of all that they did."[1]

The Almighty says in Surah Al Room, when ordering both commitment to the worthy religion while extricating the social aspect of the community from the company of the polytheists who are dispersed in their religion, becoming sects, and parties:

... وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ* مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

"…and be not among those who join gods with Allah, * those who split up their religion, and become (mere) sects - each party rejoicing in that which is with itself!"[2]

By this way we know that in addition to unity being the source of power, difference is the cause of:

A - The waste of resources, weaknesses, the loss of power and authority and of the state, and the scattering of turmoil and corruption.

B – Being away from Almighty God, divine wrath, and the estrangement of the group.

C - For the punishment of God, it is a sort of punishment and revenge.

Second: Islamic unity is a natural outgrowth of the integration of human social evolution and the expression of the Muslim community

1. Holy Qur'an, Al-An'aam: 159.
2. Holy Qur'an, Al-Rum: 31–32.

and its integrity, and as we find from the verses of the noble Qur'an concerning the bases of unity and its means the united community is:

A – A pure monotheistic community of Almighty God.

B - A society of laws, divine Islamic ruling and obedience to God and the prophet.

C – A community of relationship and close association with a sincere loyalty between the ruler, honest government, and nation and leadership.

D – A community of relations of friendship, love and harmony among Muslims and affection of hearts.

E – A community of good morality, and spiritual and moral integration.

F – A community that follows the curriculum of the mind, wisdom and knowledge.

G - A community of awareness of the divine, human responsibility, integration, solidarity, and support, and making Jihad with the purpose of confronting injustice and aggression and to achieve superlative God-given ideals and values.

There is no doubt that such features are representative of social integration in the course of man, so Islamic unity is not just a slogan raised by Muslims to achieve a noble goal, and salvation from the losses due to difference and dispute, but rather represents unity through this vision. An Islamic human goal is associated with the total basic goals of the religion and the Islamic message, because this unity cannot be achieved without these reasons, factors and the foundations, or without these means and methods. They are, thus, an expression of an excellent human society that Islam called for, and that the Prophet Mohammad (sawas) and his pure progeny (as) and their noble companions and all of the virtuous predecessors amongst the Muslims have strived for.

Incidentally, unity becomes a necessity of Islamic life and a legal duty for all sincere Muslims.

Finally, it is hoped that Almighty God will accept this worthless and simple work through His favor and grace.

All praise is due to God the Lord of the worlds.

Part II

ISLAMIC UNITY ACCORDING TO THE POINT OF VIEW OF THE HOLY HOUSEHOLD OF THE PROPHET (as)

It is necessary to construct a comprehensive intellectual framework before we can understand the concept of "Islamic Unity" from the perspective of the Ahlul-Bayt. This is important due to the fundamental nature of important issues confronted by the Holy Household of the Prophet (sawas) since the very beginning of the advent of Islam as well as after the Holy Prophet (sawas) when the question of succession and associated issues caused differences among the companions most notably with respect to two sides. One side consisting of Imam Ali (as) and his allies, including great companions like al-Abbas ibn Abdul-Mutalib, Zubair iibn Awam, Salman al-Farisi, abu Zar al-Gifari, Al- Miqdad iibn al-Aswad, Huzaifah ibn al-Yaman, Al- Zahra al-Batool, Umm Aiman, Umm Salamah. The opposing side was of Caliph Abu-bakr, Umar ibn Khatab and other companions who paid allegiance to Abu-bakr among the immigrants (Muhajireen) and the helpers (Ans¡r).

The aftermath of this has had a knock on or cascading effect throughout the epochs of the Twelve Imams (as) which coincide from the era of the Calipha Rashidoon and the Umayyad dynasty until around the middle of the Abbasid Caliphate, a period of time extending from half a century after the Hijrah to the Occultation of Imam Al-Mahdi (as).

The Holy Imams (as), who throughout these times were challenged by many of the same and related issues, approached them in a manner which should be rigorously analyzed in order to be properly appreciated. Here we attempt to formalize and systematize this theory in a general manner, while leaving the nitty gritty of proofs and references to the subject for other future research papers.

By Allah’s wish, we shall see the immensely remarkable theory introduced by the Imams from the Holy household of the Prophet (sawas) for Islamic unity which is marked with reality, credibility, real experience and the ability of having the patience and endurance of overcoming sentiments and sensitivities while strengthening the

methods extricated from the Holy Qur'an promoting the use of wisdom, and intellect and giving preference to the exalted Islamic benefits in other secondary issues.

Unity and Islamic Preferences:

There is no question that the Islamic theory has the most complete comprehensive formulae for the entire world and human life. It has dealt with ideologies regarding God, revelation, prophethood, this world and the Last Day. It has likewise dealt with the human being in his individual and societal life, and in issues of government and leadership. Optimum strategies for the human being are underlined regarding the moral, personal mode of life and man's relationship with his Lord, his community, the universe, life, worship, family, marketing and many other matters.

All these issues are related to Islamic theory, which has come through divine revelation explained via the Holy Qur'an and the tradition of the Holy Prophet (sawas).

Through the depth and affiliation of Islam, it is possible for us to observe that the Islamic theory had laid emphasis paying preferential attention to some important issues over others.

For instance, associating partners to Allah is unforgivable for the human being compared to other sins all of which can receive pardon and forgiveness from Allah. The same applies to other Islamic obligations like prayer (salaat) that have greater importance in Islam like the obligatory burying of corpses and replying to greetings, than do other activities

After this brief introduction, according to the perspective of the Ahl Al-Bayt (as) let us consider which of the obligatory actions among the Islamic obligations has great preference, and what is the status of Islamic unity in these preferences.

1- Islamic Ideology

There is no doubt that Islamic ideology is the foremost item of preference according to the point of view of the Ahl Al-Bayt (as) followed by faith in Allah the Most high, prophethood and the Last Day. Thus, it comes before the other solitary activities because calling people to this doctrine is the fundamental aim and objective of sending the Messengers and the Prophets and it is this doctrine that differentiates the believer from the nonbeliever. Meanwhile, whenever faith in Allah is faced with danger, it is permissible to relinquish it, and becomes foremost before all other issues among all other compulsory rights.

Probably this principle prevails over the stand of Imam Ali (as) for his silence regarding the issue of caliphate based on the indication of some narrations.[1] He perceived that the politically armed oppositional movement was in the position to cause danger to the Islamic message especially when we put the atmosphere of political security surrounding the new political entity into consideration. The oppositional movements are like the movement of Musailimah the liar, the movement of apostasy and other insurgence that was witnessed during the era of the first caliph, that is why Imam Ali (as) sufficed with silence and refrained from giving allegiance for a particular period in order to register the political stance.

Likewise, this issue enabled Imam Hussain (as) to confront Yazid and stop him taking over the affairs of the Muslims when many dangerous issues were indicated one of which was a recession from Islam in a form that has threatened the Islamic message and doctrine. Because the method which Yazid had chosen as a caliph and the general

1. Verily it has been narrated in Nahjul–Balaghah that he (as) said: "I hold my hand until I saw people going out of Islam calling for destruction of the religion of Muhammad (sawas). And I am scared that if I did not assist Islam and its people I will see defects or destruction in it, then the calamity will be tremendous than the losing of the caliphate which is just for short period of time."(Nahjul–Balaghah, letter 62, page 451).

Islamic culture which was portrayed by Mu'awiyah within the Muslims gives legacy to suppressing any oppositional political movement even if it was not ostensibly a military one. This includes recruiting tugs and forgers of Hadith and those with weak minds. In addition, the personality of Yazid, well known for his recklessness towards moral and other Islamic cultural aspects, became more obvious during the tragedy of Karbala, and his desecration of the Holy city of Medina and aggression towards the Holy city of Mecca, which included his attack on the Holy Ka'Aba with a form of catapult, the mangonel which resulted in the killing of the notable companions including their children and them being forced to take allegiance as slaves to Yazid ibn Muawiyyah.

This priority presides over the activities of the Imams from the Holy household of the Prophet (sawas) in their entire period in which we found that Imam Al-Sadiq (as) has spent most of his activity in confronting the disbelieving in the Islam believers and infidelity which had been growing when the entire Muslim ummah had become preoccupied with national and other political activities at the time when the Muslim world witnessed changes in the Umayyad and Abbasid caliphate.

But the Imams (as) took up their responsibility in this respect when they found the Islamic community facing ideological threats, a situation of which the Muslims were heedless.

It is essential to point out here that what is meant by ideology is a fundamental Islamic issue that is represented by faith in Allah, the Message and the Last Day.

As for the other branches of ideology, other issues of a jurisprudential nature are not included in these fundamentals, and from this respect it is necessary to point out that this priority given to Islamic ideology has made it incumbent upon us to give profound consideration to our perspective due to the challenges of the present civilization, as we have indicated in the previous discussion, especially because of the

new world system of government which needs an Islamic uprising in order to build a comprehensive perspective for the purpose of tendering it before the whole of mankind. For the fact is that this issue is of an ideological nature and without this new deduction there would, naturally, be doubt in the potential of Islam to solve these problems; hence, considering it is the last and final revelation it must, therefore, contain the ability to resolve these challenges.

At the beginning of the 14th century after the Hijra, this doubt was created not only in the midst of the westerners, but rather in the midst of the Islamic world, the issue which has necessitated western civilization and military war.

2- Islamic State

The second issue, in the step of priority, is the issue of the Islamic political entity that is represented by the Islamic state because, in terms of importance, the political entity comes after Islamic ideology.

That is why we found the Imams from Ahl Al-Bayt (as) abide by protecting the entity of Islamic politics that is represented by the Islamic state, based on its ability and strength upon the existence of many objections in the atmosphere witnessed by these entities in different periods. But they are looking at these objections under the necessity of protecting the Islamic entity against external enemies and other confrontational threats.

It is upon the Imams from the Holy household of the Prophet (sawas) in this area to protect the sensitive and delicate balance which we have found in its features and signs in their entire ways of life, and in their stands and their narrated traditions.

In another respect, the Ahl Al-Bayt of the Prophet (sawas) see the necessity of protecting this entity where it is incumbent to remain with its ability to perform the fundamental duties in protecting the

security and stability and defending the existence of Islam in the face of external intimidation.

Based on this, except in exceptional situations (like the situation of Imam Hussain (as)), as we have previously indicated, they did not sanction themselves to rise for an oppositional revolution. In fact, they advised their adherents, on many occasions, not to participate in such revolutions because it shakes the existence of Islam and forces the Islamic state to live in chaos and unrest. The Islamic entity would become weak before its enemies.

The Imams encourage their adherents to perform their responsibilities in defending the Islamic group through filling gaps[1] and Imam Zainul Abideen (as) used to pray for those filling the Islamic gaps, commending their duties and efforts.

They also dealt with general authentic Islamic rituals of the Islamic community as legalized rituals, like the issue of giving Zakat and participating in the Pilgrimage ceremony, Eid, Jumuah and congregational prayers and others among the Islamic practices; so they encouraged their adherents to participate in these rituals based on this general precept.

However, in another aspect, the Holy household (as) bear the legal, moral and humanitarian responsibility regarding deviation from the law which did not correspond with their view. That is not based on the right of authority and guardianship, or on the details of the practicing of the unjust oppression which was done to the Muslim

1. It was narrated from the holy Prophet (sawas) that he said: Every decease's duty is stopped after his death except the defender of the Islamic frontiers (the soldier who protects and watches) because their good deeds develop till the day of resurrection and he is free from calamities in the grave. (Mustadrak ala Sahihain by Hafiz Naishaburi, volume 2, page: 79). It was also narrated from him (sawas) "To keep watch for the sake of Allah for a night is better than recommended prayers for one thousand nights and recommended fasting for one thousand days." (Previous reference page 81). It was also narrated from abi Ja'far (as) that he said: Every eye shall weep on the day of resurrection except three: the sleepless eye for the sake of Allah....." (Usul al Kafi, volume 2, page 80).

nations in many periods, and their heedlessness of the nation's benefits in favor of those in many eras.

The Ahl Al-Bayt (*as)* used to feel this tremendous and sensitive responsibility towards their followers and the Muslims in general, and from this respect we observed the stands and the sayings of the Holy household of the Prophet (sawas) taking the method of criticism, amendment and sometime condemning the rulers. This method was intensified based on the intensification of deviation and despotism that was practiced by these rulers. They indeed mentioned, in their statements, their right to guardianship, because they needed to protect their adherents and the Muslims in general for the reality in which they believed. They emphasized this issue, in their sayings, because they needed to be in the position, and when the Abbasids caused discrepancies, saying that the children of Abbas were the Holy household of the Prophet (sawas), they were the substantives of Rida from the family of Muhammad (sawas). This emphasis was also imperative because they were practically living with the rulers and there could have been a loss of reality or it would have been ambiguous to the people.

We also found the Holy household (as) preventing their adherents and those who followed their view among the Muslims from participating in wars which were initiated by some of the Muslim rulers simply for the purpose of capturing booty, and exercising dominance and supremacy over other lands, because these wars are not legally or religiously justified.[1] This is very different to the wars during the

1. It was narrated by Muhammad ibn Abdullah al Samandari: I said to Abu Abdullah (as) I was at one of the gates and they demanded weapons and I went out with them. He said: He told me: If you went out with them and you capture a man and gave him security and provided for him as did the holy Prophet (sawas) with the polytheists, would they fulfill it with you? I said: May my life be sacrificed for you, no they would never fulfill it. He (as) said: Then don't go out with them; in addition, he said to me: indeed there is a weapon there." "It was narrated from Abu Abdullah al Sadiq (as), from his forefather (as) who said, the commander of the faithful said: The Muslim should not go to holy war with he who did not believe in

advent of Islam in which Imam Ali (as) and his distinguished companions, like Salman Farisi, participated because those wars had authentic aims.[1]

Likewise, they prevented their adherents from assisting the rulers even in a thread for a needle in some roles because of prohibition in such assistance[2] and due to fear for their adherents in order not to

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the law and who will not implement the commandments of Allah in war, because if he dies in that place he is a helper of our enemies in withholding our right and spilling our blood, indeed his death shall be the death of ignorance." (Wasa'il al Shi'ah volume 6 chapter 12 hadith number 7 and 8, page 34).

1. One of the Muslim soldiers, Salman al Farisi, was besieged in one of the Persian palaces, they said: O father of Abdullah! Wouldn't you rise up (that is the command of soldiers to wage war) against them? He answered: Leave me alone, let me call upon them as I heard that the holy Prophet (sawas) did; he went to them and said: Indeed I am a man from you, the Persian and the Arabs followed me, if you submit, you will possess what we possess and upon you will be what is upon us; but if you stick to your religion, we will leave you alone but you will pay tax to us as the minor among the people. He said: They jargonize in Persian that you people are not grateful, if you also disagree with us we will fight you, then he said: We are not of those who pay tax rather we shall fight. They said to Abu Abdullah: Wouldn't we rise against them? He replied to them saying; grant the opportunity of three days and, after the elapse of the three days, we rose with his commandment and obtained victory over them and the palace was opened.
(It was reported by Tirmizi in Taj al Jamiy al Usuol by Sheikh Mansur Ali Nasif volume 4, page 366, chapter of holy war).

2. It was reported that Safwan al Jamal used to rent his camel to Harun al Rasheed for his Holy Pilgrimage to the house of Allah. He entered the house of Imam Musa Ibn Ja'far (as). When he sat down comfortably, the holy Imam glanced at him saying: O Safwan everything is all right with you except one thing.
He became astonished and said to the Imam: May my soul be sacrificed for you, what is that thing? He (as) said: Renting your camel to this tyrant (i.e. Harun) he said: I did not rent it to him for arrogance and joy rather it is for performing pilgrimage and I don't guide the camel myself rather I sent my servant.
The Imam said to him: O Safwan, did your rent fall into their hand? Yes, may my soul be sacrificed for you, he replied. He (as) said: Do you like them to remain in order to rent from you? Yes, he said! He (as) said: Whoever likes them is with them and whoever is with is going to enter hell fire. Safwan went ahead to sell his camel and the news got to Harun who summoned him. When he appeared before him, he said: O Safwan it came to my knowledge that you've sold your camel? Yes, he said! Why did you sell it? He said: I am old and the servant is discharging his duties. He said: Never! I knew it was Musa ibn Ja'far who instructed you to do so. (Bihar al Anwar, volume 72, page 376).

slide down the slippery slope of tyranny, despotism and desire which were threatening to deceive them, particularly in the early tenure of the Abbasid caliphate.

They also prevented their adherents from suing one another in front of the official judges as they see that to be seeking judgment from the tyrant.[1]

Sometimes they have also encouraged some revolutionary movement that is aimed to redress the Islamic world, when oppression has reached the peak of cruelty and heedlessness of human rights. However, the Ahl Al-Bayt of the Prophet (sawas) sometime voiced their own protest and indeed this balancing is incumbent, accurate and important because it expressed the importance of a political entity and the need to protect it according to the Islamic point of view.

Perhaps one of the probabilities of the stance of Imam Ali (as) concerning the caliphate in the early stage of Islam commenced from this respect, because there is no doubt that Imam Ali (as) believed that he deserved the position of caliph more than the first caliph (Abu-bakr) and he proclaimed this in many places and initially refrained from giving allegiance in order to express this stance. But he did not take up any violent stance in the affair, nor did he use any weapon in confronting the caliph.

1. "It was reported from Umar ibn Handhalah, who said: I asked Abu Abdullah (as) about two men among our companions having grievances in religion and in inheritance, meanwhile they referred their case to the Sultan and their judges, are they permitted to do that? He said: Whoever refers their cases to them whether good or bad has indeed sought judgment from the tyrant and whatever judgment was made for him, he has accepted the prohibition even though it is his right, because he has taken it with the judgment of the tyrant which Allah has commanded you to disbelieve in. Allah the most High said:{They desire to seek the judgment of the rebel, though they were commanded to defy it}, I said: what do they do? He said, they should look for anyone among you who has reported our hadith and knew the law concerning our permission and prohibition and be glad with their judgment because enacted them as judge among you" (al-Wasa'il, volume 18, the chapter of the criterion of the judges, page 98).

There are, however, a numbers of other interpretations of possible reasons behind the stands of Imam Ali (as).

First: Due to his feeling for the danger that was threatening the Islamic message as we have previously mentioned.

Second: Certainly Imam Ali (as) perceived that he was not being given the opportunity of confronting the preplanning and prior preparation for the setting up of Abu-Bakr as caliph nor of benefiting from the chance due to his being occupied in shrouding and washing the corpse of the Holy Prophet (sawas) and protection of the trusts that were in his possession, the issue of which made the procedure naturally self-defeating.

Third: The feeling of Imam Ali (as) that resistance would result in the shaking of the Islamic government and its new entity, which would not give him the ability to carry out his momentous duties and responsibilities in the face of the enemies of the message; or that the resistance would hinder Islamic propagation to mankind.

This last probability has its justification and attestation, indeed Imam Ali (as) obtained a number of chances with political, spiritual and material potentialities which would enable him to make a successful move in order to shaken and weaken the entity, and penetrate the political arena but that would be on the account of the general Islamic political entity.

His personal talent in the field of war, his history in warfare, his close proximity to the Holy Prophet (sawas), his priority and knowledge, many texts that were reported from the Prophet (sawas) in his respect and, in addition, the support he received from important companions of the Holy Prophet (sawas) companions like Al-Abbas ibn Abdul-mutalib, Zubair ibn Al ’awam, Salman Al-Farisi, Al-Miqdad ibn Aswad, Ammar ibn Yasir, Hudhaifah iibn al-Yaman and others, and the arrangement of Zahra (as), the general stand of the tribe leader of Khazraj in the person of Sa’ad iibn Ubadah and the political offer that was forward by Abu-Sufyan to stand behind him in this campaign -

this offer having its political significance at the time, through tribal relations which became obvious later - as tremendous role the Umayyad's played in the political arena; all these factors are enough to justify such a move.

But Imam Ali (as) abandoned it in order to protect the infant Islamic entity when he deemed it to be more important than all his rights and objectives.

It seems this position became clearer during the end of the tenure of the caliphate of Uthman. This, even though Imam Ali (as) had reservations regarding Uthman's caliphate, his method of administration, the opportunities in strategic areas that he gave to those of his close relatives, who were historically known for their enmity towards Islam and the Prophet (sawas). Also, the persecution faced by the distinguished followers of Imam Ali (as) like Abu-zarr, Ammar and Abdullah iibn Mas'ud, and the protests of the Muslims from here and there. Indeed, Imam Ali (as) did not make use of any of these circumstances in order to enable himself to reach governmental control or to take the caliphate, even though it was his deep conviction that he deserved it. Instead, he tried to calm the situation and to advise the caliph and stand as a hindrance between him and the wrath of the Muslims. He later sent his two sons, al-Hassan and Al-Hussain (as), to his house in order to defend him until he was finally assassinated.

All these explanations emphasize the preference given to the Islamic political entity according to the point of view of the Holy household of the Prophet (sawas).

3- Islamic Unity

The third item in the step of preferences according to the point of view of Ahl Al-Bayt (as) is Islamic unity. It comes after two previous issues which received special importance from the Holy household (as). They also brought it forward before many rights and obligations

because the activities and existence of the Muslims would not be able to preserve their message and create impact in the human being if they were unable to establish unity within themselves. As we have previously mentioned, they would be unable to command any confrontation with the enemies if they were unable to do this. There is no difference in this confrontation whether it is in civilization, in political expression, theory, economics or military.

Even though the Holy household of the Prophet (sawas) has indeed been given great ability for their struggle and has given importance to the fundamental items in the entirety of their movement, which is the setup of a competent community represented by their adherents and followers who believe in their Imamate and guardianship, at the same time they have laid down aims and objectives for this community throughout Islamic history. Nevertheless, all these concerns were transmitted on a platform of protecting the unity of the Islamic nation, preservation of Islamic ideology, Islamic nationhood, as well as the unity of Islam itself.

Perhaps, in this respect, we would know the extent of the correlation between the view of Islamic unity, its necessity, expounding the idea of showing concern for the followers of the Holy household of the Prophet (sawas) and the setting up of a competent community. Hence, this setup came as a result of Islamic unity and because of the same unity.[1]

From this point of view, we discovered that the Holy household (as) had laid down a perfect thesis.

The discussion of this theory is in two chapters:

One: Method of Islamic unity.

Two: Margining difference and pluralism.

1. For details in this respect, you can refer back to our discussion concerning the role of the holy household in setting up a competent group.

CHAPTER ONE
METHOD OF ISLAMIC UNITY

It is possible for us to outline the method of Islamic unity according to the point of view of the Holy household (as) in the four following features:

The first feature: Establishment of Islamic Unity based on Qur'anic view

The Holy household (as) gives much concern to their methods in order to establish Islamic unity between the Muslims based on the fundamentals which the Holy Qur'an has emphasized and that was the means which they used in order to establish this unity as presented in our previous discussion.

1- The Holy household (as) has given special attention to the issue of monotheism and other authentic Islamic ideology. They, therefore took the issue of ideology as the foremost in scale of preferences; not only at the level of attention but its foremost in other issues, as we have said earlier, but in the level of the practical impact in societal life. As long as the Muslims are committed to the two witnesses (Shahadatain), the Islamic injunctions are applied to him like the sanctity of his blood, his property, his honor, his pledge, his covenant and so on.[1]

They (as) also placed emphasis on the perfection of faith in Allah the most High through obedience, commitment to His laws, His

1. "It was reported from Abdullah ibn Sanan, who said: I asked Abu Abdullah (as) on becoming Muslim what makes a man's marriage and inheritance lawful, and what make his blood become forbidden? He (as) said: With acceptance of Islam taking his life becomes prohibited while his marriage and inheritance become lawful." (al-Wasa'il, volume 14, hadith number 17, page 427).

commandments, His prohibitions and His limits. Thus, faith in Allah is not just an ordinary commitment; rather it is a moving, improving and advancing commitment.[1]

2- Likewise, obedience to the Holy Prophet and commitment to his customs are among the fundamental issues that were emphasized by the Holy household (as), that is why we found their school of thought distinguished with this emphasis. They did not accept relying upon personal view *(Rai)*, analogical deduction *(Qiyas)* or jurist preference *(Istihsan)* as a source of Islamic rule.

Their school of thought also rejects personal deduction in opposition to clear text, and it also laid emphasis on the concept of obedience to the Holy Prophet (sawas) as ruler and guardian of the affairs of all the Muslims through emphasizing the precept of guardianship, infallibility in corroboration with obedience to the Holy Prophet, by considering the issue of rule of law among the fundamental issues that supersede prayer, fasting, pilgrimage and giving alms as they narrated in a clear text, because guardianship is the key to the aforementioned obligations while the Guide *(al-Wali)* is its proof.[2]

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1. "It was reported that a questioner asked Imam Ja'far ibn Muhammad (as) what is the best duty before Allah? He (as) said: "The criterion that if it is absent Allah did not accept it." The questioner said: What is that criterion? He (as) said: Faith in Allah is the highest degree of duty, more noble and with the most gleam of fortune. The questioner said: Acquaint me about faith, is it speech and action or it is speech without action? He (as) said: faith is the entire action while saying is part of that action, it is compulsory from Almighty Allah which He has explained in His book, His light is explicit, His evidence is firm, and it is witnessed by the Book and it calls for it. The questioner said: May my soul be sacrificed for you, please explain it to my understanding. He (as) said: Verily faith in Allah has conditions, degrees, stages, and categories; among this is 'complete' and its completion is utmost, and among it is 'uncompleted' and its diminution is clear, and among it is preferable and its preference is obvious. The questioner said: Does faith increase and decrease? He (as) said: Definitely....." (al Mustadrak al Wasa'il al Shi'ah, volume 11, chapter of holy war, page 150).

2. "From the authority of Zurarah, narrating from the father of Ja'far (as) he said: Islam is established based on five things: on prayer, alms giving, pilgrimage, fasting and on guardianship, Zurarah said to the Imam: Which of them is better? He (as) said: Guardianship is better because it is their key and the guide the evidence upon

Their emphasis came in this path because of the necessity of coexistence with the Islamic government even though it was and is deviated as we have previously stated and we shall indicate it in the next feature.

3- They have also clearly emphasized the important role of taking care of the community by the masters and the ruler of the nation. This emphasis was accomplished practically and in a very exalted stage through the lifestyle of Imam Ali (as) during his caliphate, and through the protection of the honorable Imams of their adherents and

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them, then I said to him; which of the remaining ones follows it in degree? He (as) said: Prayer, verily the holy Prophet (sawas) said: Prayer is the pillar of your religion. Then what follows that in degree, asked Zurarah. He (as) said: Alms giving because it follows it and He started with prayer before it, and the holy Prophet (sawas) said: Almsgiving erases sins. I said to him, what follows it in degree? He (as) said: The pilgrimage, Almighty Allah the most High said: "And it is the duty of mankind toward Allah to make pilgrimage to the House for those who can afford the journey to it and should anyone renege [on his obligation], Allah is indeed without need of the creatures. (Aal Imran: 97) and the holy Prophet (sawas) said: "The accepted pilgrimage is better than twenty recommended prayers, and whoever performs circumambulation round the House and counted his fingers accordingly and offers his two rak'at of prayer, Almighty Allah shall forgive his sins" and said on the day of Arafat and Muzdalifa. Then I said what follows it in degree? He (as) said: The fasting, I said: What happens to fasting that it becomes the last of all? He (as) by quoting the holy Prophet (sawas) said: Fasting is a shield from hell fire. Then he (as) said: The best is if you miss repentance if it is not accepted except you offer it back exactly. Indeed prayer, alms giving, the pilgrimage and guardianship are not represented by anything if it is not performed, but verily when you omit fasting, due to journey or any other reason, you replace it with another day and that sin suffices with sadaqah and there is not any imposition upon you, and nothing replaces the other four except themselves. He (as) continued speaking: The peak of everything and its hump, the gate and the key to everything, and the pleasure of the Most Beneficent is obedience to the Imam after his recognition; Allah the Most High says: {Whoever obeys the apostle certainly obeys Allah; and as for those who turn their backs (on you), we have not sent you to keep watch over them} (al Nisa: 80). However if a man prays the whole of his night, and fasts the whole of his day, and gives all his wealth as alms, and performs pilgrimage throughout his life, and didn't know the guardianship of the chosen ones by Allah so as to embrace him and their entire duties to be from their proof, he will not have any reward from Allah and he is not among the faithful ones; but the good ones among them shall enter Paradise by the sake of His mercy.)" (Usul al Kafi, volume 2, the chapter of Da'aim al-Islam, hadith number 5).

followers and their heartrending on behalf of the Muslims which fills the narrations of their lifestyle and history.

They have, also, expressed this emphasis through sayings and admonitions. Perhaps the most splendid texts, in this respect, are those that occurred during the tenure of Imam Ali (as) to Malik ibn Ashtar, his governor in Egypt, and including the books and letters sent by Imam Ali (as) to his adherents which Sherif al-Rida compiled in his book known as Nahjul Balagah.

4- The texts narrated from the Holy Imams (as) concerning the right of a Muslim upon other Muslims and the details of these rights is emphasizing the principle and framework upon which unity between the Muslims is based.

5- Indeed, the moral heritage bequeathed by the Holy household (as), whether in the areas of hadith from the Holy Prophet (sawas) of various detailed comprehensive issues concerning ethics that cannot be seen in any other school of thought; or in the areas of supplication and confidential conversation with Allah from splendid cognition and ways to human perfection, or in the areas of admonitions from the Imams of the Holy household (as) which comprised of methods of ethical training, judgment and short sayings, from among their heritage, have had tremendous impact, not only on their adherents and the setup competent community but rather, on the entire Islamic community.[1]

This exploration and follow-up by the Holy household (as) of the fundamental view of the Qur'an for Islamic unity caused one of the features of this method to materialize.

In addition, they have emphasized commitment to the methods mentioned in the Holy Qur'an concerning unity, as we stated earlier, by calling to this course with wisdom and good admonition,

1. We have treated the issue in detail in our discussion concerning the role of Ahl Al-Bayt (as) in the Islamic perspective.

pardoning, remission and effort to establish conciliation, which has been widely emphasized. It is possible to say that the Ahl Al-Bayt school of thought is especially distinguished from other schools by depending upon knowledge as the method of knowing realities, in confronting oppression, and assisting those who are oppressed and dealing with people based on the outward view without investigating their ideology and intentions.

The second feature: Adopting the great issue of the nation

The second feature of the method of Ahl Al-Bayt (*as)* regarding unity is adopting the great issue of the nation instead of adopting minor, sectarian or doctrinal issues and converting them to fundamental issues in terms of preference and conflict. This is probably the main point, which has distinguished the creed of the Holy household (as); treating issues that cause discrepancy, dispute and anxiety among the Muslim community. The fact is that, throughout previous times, the community has faced different incidences in terms of thought; political, societal and economic, which have caused many worries and discrepancies. These have been confronted with many struggles in just as many numbers as these circumstances differ in terms of importance and the level of the people's preference to them and their relation to the benefits of the community in general.

Although, it has to be said that there have been some occasions when insignificant issues have received great priority due to the level of attention awarded them by certain individuals. As a result of which they end up focusing upon them until they become of primary and fundamental concern within the community without having great relation to the community's benefits and issues. In this respect, some important issue falls into a lower level of preferences because of conflicts and accurate targeted marginal campaigns, or arranged political objectives. Meanwhile, the Ahl Al-Bayt (*as)* normally gave importance to those issues that had relation to the great benefit of the

nation and we may indicate some specific examples and models of these preferences during different eras of the Imams from the Holy household.

Then there was the great issue that was confronted by Imam Hussain (as), as we have previously stated, in the danger facing the Islamic doctrine and certainly facing the Islamic government when Yazid was installed in the path of changing the Islamic government from one of Divine administration and the establishment of justice between the people, to the caesarean styled government of which judgment is by, with and for the benefit of a tyrant, personal inclination and opinion.

This great and dangerous issue was perceived by all the sincere Muslims of that time and among them were the great companions and their successors like Abdullah ibn Abbas, Abdullah ibn Zubair, Abdullah ibn Ja'far, Abdul-Rahman ibn Abu-bakr and others.

But Imam Hussain (as) was the only person who bore the responsibility of calling to this course of action and confronted it for his distinguished objectivity and historical characteristics especially his relationship to the Holy Prophet (sawas) and his firm connection with the Islamic message and the other attributes he possessed.

These issues are very great as they concern all the Muslims but Imam Hussain (as) took on himself the responsibility on behalf of the entire Muslim nation. This issue regarding the difference of the Muslims in respect of politics and doctrine explains to us the general consensus of the Muslims by constantly supporting the uprising of Imam Hussain (as). This general acceptance of Imam Hussain's revolution throughout the entire Islamic period and the general condemnation of Yazid's stance, by the whole body of Islamic scholars regarding the struggle made by the Umayyads to cover up and to conceal the truth, are all clear evidence which show that the issues were tremendous and concerned the benefit of all the Muslims.

We can get another insight into the stance of the Imams of the Ahl Al-Bayt (as) after Imam Hussain (as). The issue of ethics was the

foremost in the period of Imam Sajjad (as) after the catastrophes and the tragedy of Karbala was witnessed by the Islamic world, and the aggression unleashed against the sacred house of Mecca that was secured after the Muslim mind had mutated to that which was buyable with dirham and dinar and which had become distanced from exemplary Islamic values. In addition to all this, the holy centers like Mecca and Medina were changed into centers of juristic competition, and other scholars in different centers had to put up with situations where the musician and insolence compete. Then came the tremendous creativity of Imam Zain al-Abideen (as) through methods of training, ways of supplication, confidential talk, lessons in ethics and conduct of the exalted Gnostic.

The stance of Imam al-Baqir (as) in reviving the tradition and the school of thought of Hadith including its recording and propagation, followed by his stance towards great economic matters that shook the Islamic world when the Roman Empire challenged the Islamic state by printing coins in order to humiliate the signs of Islam. When the Roman coin became the prevailing monetary unit of exchange, Imam al-Baqir (as) suggested to the Umayyad caliph that the Islamic state print its own coin and liberate the Islamic monetary system from the hegemony of foreigners.

Likewise, the stance taken by Imam Al-Sadiq (as) before the onslaught of the Greek, Roman and Indian philosophies which were great concerns confronting the Muslim world at the time, having engulfed them together with natural sciences like medicine, engineering and physics, when they took on philosophy to overwhelm the senses of the Muslims because it was coupled with theorization and among the modern natural sciences. We can compare this circumstance to what is happening to the Islamic world nowadays by the war of western civilization and its philosophy comparing it with natural sciences due to the industrial revolution but with one important distinction. That is that the Islamic state was at the peak of its ability during the previous era, which is not presently the case.

Indeed Imam Al-Sadiq (as) confronted the atheist movement and put most of his activities in continuous preferences which had been commenced by his father Imam al-Baqir (as) in terms of reviving the tradition and confronting these atheist movements, especially in the fields of science, to the extent that Imam Al-Sadiq (as) was known to be the inspirer of chemistry, the foremost among his students in this field is Jabur ibn Hayyan, al-Mufadal ibn Umar, Hisham ibn Hakam, Zurarah ibn A'yyan and Muhammad ibn Muslim among many others.

Thus, Imam Musa ibn Ja'far Al-Kazim (as) had a tremendous role in confronting the multi political party system during the period of Harun Al-Rasheed, as he was branded with free thought and politics from the beginning of Harun's tenure. His great preferences for the nation of the time are connected with the attributes of a ruler, his obligations and the nature of his relation with the nation.

The same was the situation during the periods of Imam al-Rida and Imam Jawad (as) when the issues of divinity were brought forward by the scholars of the People of the Book through intellectual symposiums. Issues concerning prevalent occurrences in Islamic laws that were a bit complicated for Islamic societal life among the great matters of the nation, all of which were initiated by Ma'mun.

When we compare these issues which command importance with the Imams of the Holy household (as) and other worrying disputable matters between the Muslims, like the issue of the creation of the Qur'an or regarding the non superior over the superior and the question of postponement of punishment, or the matter of disbelief and immorality, the subject of destiny which took a wider dimension of differences and dispute developing into a means of repression and persecution, then we will find great differences between this type of partial reference and other great issues.

There is no doubt that paying attention to the eminent matters of the nation establishes one of the features of Islamic unity, thus this type of issue brings the entire nation together; the nation feels the

relationship and the interconnectedness within itself, its benefits and existence.

The Third Feature: Peaceful Societal Living between the Muslim Groups

Certainly, the best method of establishing unity between the Muslims is to create fundamental methods of peaceful societal living amongst them regardless of the difference of their varying cultures, affiliations, 'nationalities', divisions, sectarian tendencies, and political and ideological inclinations.

In their point of view, concerning the subject of unity, the Ahl Al-Bayt (as) specifically called for this issue, indeed they emphasized the cancellation of nationality, tribal and societal difference between the groups of the community. We found the emphasis for this very clear in their hadiths; thus, this emphasis fell in line with the view of the Holy Qur'an calling for canceling these societal differences which had existed in order for people to become acquainted with each other and for the creation of unity.

{O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most God wary among you.....}[1]

It did not suffice the Ahl Al-Bayt of the Prophet (sawas) to emphasis these concepts and exemplary ethics merely with sayings, hadiths and advice. Rather they also observed it in the practical dimensions of their lives and commitments and in their dealings with their companions, disciples and distinguished adherents by emulating the Messenger of Allah. Meanwhile it is possible to say that this method and politic has an important role to play in safeguarding the unity of the Muslims and it prevented turning the Islamic government into that

1. Holy Qur'an, Al Hujurat: 13.

of a tribal one differentiating between Arabs and non-Arabs or between the Arabs and their masters or between the various tribes. The Islamic society, therefore, was facing these types of situations and had been afflicted with the kind of politics of this nature that had been rife under the Umayyads, in particular, although sharing some root with the times and practices indulged in by the members of the caliphs and its existence during the Abbasid period, especially during the period of the beginning of their reign.

The accusation of being non-Arab hurled by their enemies upon the followers of Ahl Al-Bayt (*as),* probably stemmed from the natural respect of peaceful physical and spiritual coexistence that the Holy household of the Prophet (sawas) effected with the nations that embraced Islam after the Arabs, within the framework of equality and nondiscrimination. The new Muslims found the spirit of generosity, secured sanctuary and asylum, and the authentic understanding of Islam, which enabled them to benefit from assimilating them. Otherwise, the Ahl Al-Bayt (as) were from the backbone of the Arab and pan-Arab, and most of their companions were from well-known Arab tribes; the number of their Arab followers were no fewer than their non-Arab followers. What we have mentioned is just a general view of the tribal and societal differences amongst the Muslims and, in this field, we may not theoretically find any difference between the view of the Holy household (as) and other than them, hence there is consensus in this general theory among the entire body of Muslims. The only difference is the emphasis, importance and the manner of conduct by which the Ahl Al-Bayt (*as)* are distinguished from others in a clear form.

Peaceful Co-existence and forming Social Network while Living amongst the Followers of Islamic Creeds

The important matter in this discussion is the concern of the Ahl Al-Bayt (*as)* regarding the issue of peaceful living within the Muslim communities, particularly in connection with sectarian difference,

which can have severe repercussions and impact at societal and political levels. Thus the Ahl Al-Bayt (*as)* placed emphasis on the necessity and importance of peaceful coexistence and called upon their adherents to establish this state based on several fundamental ideas:

First: The social idea which advocates that, to attain perfection, human society needs cooperation with one another, rejecting the idea of isolation and introversion and the idea of splitting and division of the community.

Second: The necessity for the human being to feel the sense of responsibility and fulfillment towards society and legal social commitments, or spiritual, sentimental or ethical commitment. These responsibilities and commitments safeguard the unity of the community and increase its power and ability in confronting obscurities.

Third: The necessity of contribution towards the improvement and perfection of the community through positive impact by means of sublime moral and noble dealing and good example.

We found the roots of these ideas and its concepts very clearly presented in the hadith of the Holy household of the Prophet (sawas) that refers precisely to the subject of living in peaceful social relationship.

That is why the call of the Ahl Al-Bayt (as) concerning peaceful societal living appears, in very precise details, in different dimensions and in the areas that are connected with the societal life of the Muslims, whether in rules and commitments, or in religious and moral responsibilities, practicing devotions, family and kinship relation, or in areas of societal decency, or spiritual and human feeling. Perhaps we can see it more clearly in numerous authentic texts that were transmitted from the Ahl Al-Bayt of the Prophet (sawas), though it will suffice us to point at some of it and you may refer back to the broad source of narration.

a- Al-Kulaini from an authentic chain narrated from Abu Usamah Zaid Shaham quoted that Abu Abdullah (as) said to him: *"Mention my greetings to the followers and convey my sayings, and I enjoin you to fear Allah the Great and Almighty, be pious in your religion, struggle in the way of Allah, be honest in speech, fulfill the trust bestowed upon you, prolong your prostration and have good relations with your neighbors; that is the message brought by Muhammad* (sawas)*. Fulfill trust to those who entrusted it to you whether pious or an immoral person because the Messenger of Allah* (sawas) *usually ordered to give the remaining thread and that which was sewn to its owner.*

Join your kinsfolk, witness their funeral procession, visit their sick, and pay their rights. Certainly, if a man among you is pious in his religion, honest in his speech, fulfils the trust and is of good moral behavior with people it will be said this one is among the followers of Imam Ja'far, and that will make me glad and happy. They will say: that is the conduct of Ja'far, but if it is not in that form it is affliction and discredit will be upon me; it will be said that is the conduct of Ja'far. By God, my father (as) *has told me that a man from the adherents of Imam Ali* (as) *should be among his tribe and to be adorned with fulfilling the trust that was entrusted to him, the best person to award people their rights, the most honest in speech, all their bequests and trusts are safe with him, until the kinsfolk will ask about him and it will be said: who is this man who fulfils our trust and is honest in his speech to us?"*[1]

b- It was also narrated through an authentic chain from the authority of Mu'awiyah ibn Wahab who said: I asked Abu Abdullah Al-Sadiq (as) what is it that we are expected to do as regards ourselves and our people, and likewise how should we behave with those who mix with us? He (as) said: *"Return their trust to them,*

1. Al-Wasa'il: chapters of laws of kinsfolk, chapter 1, hadith 2.

bear witness for and against them, visit their sick and witness their funeral procession."[1]

c- It was also narrated from an authentic chain from the authority of Mu'awiyah ibn Wahab who said: "I asked Al-Sadiq (as) what are we expected to do in interaction with our people, those who have socially mingling with us and those that are not in our sect." He (as) said: *"Look at your Imams whom you follow and do whatever they do; by God! They visit their sick, they witness their funeral processions, and they bear witness for and against them and return their trust to them."*[2]

d- In another narration from Kulaini in Al-Kafi through an authentic chain, from the authority of Habib al-Hanafi, he said: I heard Abu Abdullah [Al-Sadiq] (as) saying: *Be aware of piety, struggle in the path of Allah, witness the funeral procession, visit the sick, be punctual with your people in their Mosque, wish for the people what you wish for yourselves. Would a man not be shameful of his neighbor who knows his rights and he did not know the rights of his neighbor?"*[3]

e- Also from another authentic chain, from the authority of Murazim, who said: Abu Abdullah Al-Sadiq (as) said: "*Be aware of prayer in the Mosque, good neighborliness with people, bearing witness, punctuality in funeral procession because you need people and no one is self sufficient regarding people in life and people need each other."*[4]

These examples and many others deal with the details of the issues concerning obligatory, recommendable acts and general principles of companionship, which emphasize the importance of peaceful living,

1. Al-Wasa'il: chapters of laws of kinsfolk, chapter 1, hadith 1.
2. The previous source, hadith 3.
3. The previous source, hadith 4.
4. Al-Wasa'il: chapters of laws of kinsfolk, chapter 1, hadith 5.

and company at this level as distinct from other levels that are distinguished with preference and necessity.

In the following text, the Holy Imam expounds the general point, which is incumbent upon their adherents to observe regarding companionship. Narrated by Abu Rabuy al-Shami who said: I entered into the presence of Abu Abdullah (as) while the house was full of his people, some from Khurasan, some from al-Sham and other places. I did not find a place to sit. Abu Abdullah sat down and, while reclining, he said: *O supporters of the family of Muhammad, be aware that he is not among us he who cannot control himself while in a state of anger; he who did not have good companionship with his companion, and goes against the one who is indifference to him; associate with those that associate with him, and be closer to those who are close to him and eat with those that eat with him. Be fearful of Allah to your ability, there is no power and potentiality except Allah."*[1]

In another narration from the commander of the faithful (as) who said: *"If you cannot help people with your wealth, assist them with your morals."*[2]

Again, Abu Abdullah Al-Sadiq (as) said in another narration: *Be a caller to this course not with your tongue, let people know your struggle in the ways of Allah, truthfulness, and piety,*[3] thus in some of these examples, the Imams emphasized the issue of exemplar of an elevated ethics.

We can find in the book of kinsfolk the accurate detailed methods of this peaceful coexistence and the means of establishing it; perhaps you would be so kind as to refer to Wasa'il al-Shi'ah in order to obtain the Islamic injunctions in this respect.

1. Al-Wasa'il: chapters of laws of kinsfolk, chapter 2, hadith 3.
2. Al-Wasa'il: chapters of laws of kinsfolk, chapter 107, hadith 8
3. Al-Wasa'il: chapters of laws of kinsfolk, chapter 108, hadith 1.

Probably the greatest text in this topic is what has been narrated in the bequest of the commander of the faithful (as) to his son Muhammad ibn Al-Hanafiyyah which *Al-Saduq* has narrated in his book ***(Man la Yahdurhu al-Faqeeh)***: *"Do good to people as you expect from the people, please them as you want to be pleased, denounce for them what you denounce for yourself, be of good moral to people so that when you are absent from them they will miss you, weep for you when you die and say* ***(from Allah and unto Him we return)*** *don't be of those who, if he dies they say* ***(All praise belongs to Allah the Lord of the worlds).*** *Remember that the peak of intellect after faith in Allah the Great and Almighty is willingness to please people, there is no betterment for those who did not live in harmony with those that demand it until Allah paves the way of liberation from him. I found people associating with all those with whom they live peacefully; meanwhile two thirds of measure is pleasure and one third is negligence."*[1]

Al-Zuhri, one of the notable Sunni scholars presented the means, which the Imams use to bring about peaceful societal living conditions, like Imam Zain Al Abudeen (as) who has vast evidence in this respect:

"From the authority of Sufyan ibn Ainiyyah he said: I said to Al-Zuhri; have you met Ali ibn Hussain? He replied: I have met him, and have not met anybody better than him; I have not known his friend in secret and enemy in the apparent. I said to him, how was that possible? He said: because I have not seen anyone even though he loves him except he envies him due to his cognizance and I have not seen anyone even though he hates him due to his favor who goes round to him."[2]

1. Al-Wasa'il: chapters of laws of kinsfolk, chapter 121, hadith 8.
2. Al-Wasa'il: chapters of laws of kinsfolk, chapter 120, hadith 10.

The end of this hadith is the substantial part of the saying of the most High: ***{If you do so, behold, he between whom and you was enmity, will be as though he were a sympathetic friend}.***[1]

The Forth Feature: Religious Camouflage (Taqiyyah)

Establishing dissimulation according to the point of view of the Holy household of the Prophet (sawas) is a feature among the important features of societal and political life. In this respect, tens of valuable narrations in terms of chain and assurance have been reported which need to be vastly discussed whether at political or societal level, or in terms of Jurisprudence. But we shall discuss this topic briefly in such a way that will conform to our present discussion.

The Value of Dissimulation (Taqiyyah) according to the Point of View of Ahl Al-Bayt (*as)*

Through the narrations that are mentioning dissimulation (Taqiyyah) which were narrated from the Holy household of the Prophet (sawas), we found that this method according to the point of view of Ahl Al-Bayt (*as)* connects with the fundamental aspect of religion, thus it takes wide scope in religion and other commitments with regards to Islam. Indeed it has been reported in one of the narrations from Abu Ja'far (*as)*: *"Indeed dissimulation (Taqiyyah) is my religion and the religion of my forefathers, there is no faith for he who does not have dissimulation."*[2]

Just as it was narrated elsewhere from Abu Umar al-A'jami that Imam Al-Sadiq (as) said to him: *"O Abu Umar! Certainly ninety percent of religion is dissimulation and there is no religion to whoever does not have dissimulation."*[3]

1. Holy Qur'an, Surah Fussilat: 34.
2. Wasa'il: volume 11, page 460, hadith 3.
3. Wasa'il: volume 11, page 460, hadith 2.

It seems what is meant by religion here is commitment to promise, covenants and laws as is possible to be derived from the sayings of Imam Al-Sadiq (as) in another narration which says: *"there is no religion for whoever is not having dissimulation and there is no faith for whoever is not pious."*[1]

Likewise, it is possible to comprehend the extent of the importance of dissimulation *(Taqiyyah)* and its value through the consequences and results of the Imams' description regarding it. Indeed Muhammad ibn al-Hassan al-Saffar in his book *(Basa'ir al-Darajat)* with authentic chain from Al-Mu'la ibn Khanees; Abu Abdullah (as) said:" *O Mu'la keep our issue secret and don't divulge it because whoever keeps our secret without divulging it, Allah shall consolidate him in this world and He shall make it a light in his eye that shall lead him to Paradise."*

O Mu'la! Whoever divulges our issue without concealing it; Allah shall humiliate him in this world and shall remove light from his sight on the Last Day, which shall lead him to the hell fire.

O Mu'la verily dissimulation (Taqiyyah) is my religion and the religion of my forefathers; there is no religion for whoever is not having dissimulation, O Mu'la Allah loves to be worshipped in secret as He is worshiped observably, the disseminator of our issue is like the denier of it."[2]

In al-Kafi from the authority of Abdullah ibn Abu Ya'fur, Abu Abdullah Al-Sadiq (as) said: *"Be mindful of your religion and conceal it through dissimulation because there is no faith for whoever does not have dissimulation, certainly you are among the people like the bee and the bird and had it been that the bird knows what is inside the bee nothing would remain in it until it eats it, and had it been that people know what is inside you people - that you love the Holy household of the Prophet* (sawas) *- they would eat you with their*

1. Wasa'il: volume 11, page 465, hadith 22.
2. Wasa'il: volume 11, page 465, hadith 23.

tongues and they would confer upon you in secret and obviously, may Allah bless a servant among you that is in our guardianship."[1]

With this evaluation of dissimulation, perhaps we can comprehend that dissimulation represents certain fundamental issues and methods of societal and political demeanor. Indeed, when the Ahl Al-Bayt (as) called upon their supporters and followers to mix with people, interact with them, and merge with their existence, their gathering and their government as we learned from the previous feature, at the same time, perceiving the very real danger these groups had caused them due to differences of ideology, politics and sectarianism, the issue of religion being the pivot of all these concerns at that time, there was no alternative but to create new methods for their supporters and followers solving all these potential dangers and the aftermath of this association. The method used was dissimulation.

In order for the Ahl Al-Bayt (as) to emphasize that this method was not intended to be limited for use as a temporary expedient relegated to a specific period of time but rather was to be regarded as a firm and general method, this assessment for dissimulation was arrived at, including its value and the importance given to it.

The Relation between Dissimulation and the subject of Unity

Here a question is introduced: why did the Ahl Al-Bayt (*as)* try dissimulation? Precisely what are its aims and objective? In addition, what is its significance?

The Ahl Al-Bayt (*as)* has definitely answered all of these and related types of questions that are raised about this issue.

Indeed, there are several options before the Ahl Al-Bayt (*as)* towards the relation of their adherents and followers as they represent the small number of prominent people in Islamic society which were

1. Wasa'il: volume 11, page 461, hadith 7.

referred to by the Ahl Al-Bayt (*as)* as ordinary and general people especially in the early century of Islamic history.

The First Option

Calling their followers towards isolation and retreat or to seek refuge in the hills, forests and other distant places from the reach of the regime and people's humiliation in order to hide there for the protection of their religion, ideology and concept so that they could practice it obviously.

The Ahl Al-Bayt (*as)* were not pleased with this option as we discovered from previous discussions and for the aforementioned reasons, because they are in need of people and their role in order to influence and propagate the message and the rights of all the people even if it is through good exemplar.

Moreover, it is also incumbent upon them to take the responsibility of defending the Islamic ideology, the nation and the Islamic political entity including their practical contribution, and several other reasons.

The Second Option

Entering into obvious and continuous confrontation with people's lives in various Islamic or in particular fundamental issues, like the issue of guardianship, government, worship rituals and details of other important ideology.

Naturally, this option shall either lead to the eradication of the competent group among their followers or leave the remaining ones open to deviation, changing of the creed and commitments under the impact of suppression, pursuit and terrorism. So this probability is what the Ahl Al-Bayt (*as)* see to be outbalanced in their societal and political analysis for the political atmosphere which some of the previous text has pointed out especially the previous two narrations of Ibn Abu Ya'fur and Mu'la ibn Khanees. Other narrations that were reported from Abu Ja'far al-Baqir (as) also emphasize that: *"What*

else do I love more than dissimulation, certainly dissimulation is the Paradise of the believer."[1]

Or another authentic narration from Imam Al-Sadiq (as) which says: *"Dissimulation is the shield of the believer and it is the sanctuary of the believer, there is no faith for he who is not experiencing dissimulation..... verily a narration from our narrations may reach a person and be submitted to Allah the Great and the Almighty for what is between him and His Lord and it will be a dignity for him in this world and a light for him in the Last Day. Likewise a narration among our narrations may reach a person and he will humiliate it and it will be a humiliation for him in this world and with that Allah shall retrieve light from him on the Last Day."*[2]

Another possibility is to enable the group to stand firm, resist and persist (against aggression), but this will definitely lead to isolation of the group, creation of disturbance, instability, division and splitting within the Islamic society which will not conform to a line drawn by the Holy household of the Prophet (sawas) in peaceful societal living with the Muslims.

The Third Option

This option is dissimulation and through our reservation and criticizing of the previous two options, we see that there is no other alternative rather than to abide by this method not because of fear or cowardliness but rather for the concept of peaceful societal living that was emphasized by the Ahl Al-Bayt (as). If not, the adherents of the Ahl Al-Bayt (as) are people of sacrifice, ransom, steadfastness, firmness and tolerance who were trained from the school of thought of Ali (as), Al-Hassan, al-Hussain and their children (as), and perhaps what supports this understanding was the emphasis that was issued by the Holy household (as) on the importance of dissimulation and calling their followers to adhere to it even though dissimulation is a

1. Al-Wasa'il: volume 11, page 460, hadith 4.
2. Al-Wasa'il: volume 11, page 460, hadith 6.

natural and psychological condition that is within the human being which he resorts to when he feels threatened with danger and also feels the greater probability of damage and prejudice.

Thus the followers of the Ahl Al-Bayt (as) were trained under circumstances of opposition, confrontation, steadfastness, firmness, sacrifice, ransom, readiness to bear all sorts of damage and detriment in the course of concept and ideology, the issue which minimized the psychological and natural condition superseded by the concept and ideological training for their adherents and followers. Meanwhile, the issue makes it incumbent for the necessity of similar concepts and ideological training that is counterpoised with elevated spiritual and material conditions; it seems this meaning is very clear through the language of emphasis, threat and menace that were experienced by the Ahl Al-Bayt (as) in their calling to dissimulation.

What explains this idea in detail is that we found that the Ahl Al-Bayt (as) not only created the method of dissimulation for the purpose of solving dangerous unfavorable conditions, but rather they created this method to be applied to a vast array of cases whose basic concept is one of promoting peaceful societal living, protecting the unity of the Islamic community and its strength from one aspect and creating the chance of perfecting the community through the impact and movement within it of the most competent of its group from another aspect.

General and Complete View of the Method of dissimulation (Taqiyyah)

In order to expound the issue of a general and complete view of the method of dissimulation in a more complete manner it is more effective to point out a number of instances mentioned by the Ahl Al-Bayt (as) for using the means of dissimulation and its connection with fear and suppression.

Through a quick glance at relevant narrations, it is possible for us to explain that there are three general fundamental cases where dissimulation is practiced as mentioned by the Ahl Al-Bayt (as).

First: When someone is facing Danger and Detriment

Because of being accused of commitments to ideology, politics and behaviorism, which have connection with ideology and concepts, some text was reported making an obligation of dissimulation in this type of situation in order to prevent resulting dangers and harm.

Dissimulation here means that a person who appears to be committed to an ideology should conduct himself with indifference to the reality of his inner conviction in order to protect himself from suppression and terrorism which he may otherwise encounter. Indeed, the Ahl Al-Bayt (as) have emphasized the necessity and legality of dissimulation in this case, through the reported incidence of Ammar ibn Yasir when he was forced to renounce the Messenger of Allah (as) in Mecca during the period of the call to Islam which The Holy Qur'an has indicated with the saying of the most High: ***{whoever renounces faith in Allah after (affirming) his faith barring someone who is compelled while his heart is at rest in faith but those who open up their breast to unfaith, upon such shall be Allah's wrath, and there is a great punishment for them}.***[1]

Just as a narration was cited for the case of the people of the cave who displayed association of partner to Allah (shirk) for a certain period of time and concealed their faith until comfort came to them. It is very clear that this stance is not hypocrisy, a lie neither disbelieving in Allah the most High nor breaching His laws; rather it was due out of necessity caused by a very real danger confronting people or the disadvantage the person is fearing. Thus, when you have to choose between interests of greater and lesser importance, you need to give preference to more important things than the lesser and warding off

1.Holy Qur'an, Al-Nahl: 106.

harm and danger from the soul is more important. Meanwhile, it is clear that these harms are of a personal nature and the stance is characterized in the same way.

Indeed its similarity has been reported in Islamic law by emphasizing this trend and mentioning that it is not aimed at analogical deduction but just to make it closer for the purpose of understanding. So eating a dead animal is forbidden in Islamic law but when a person is obliged to eat it, it becomes permissible to the extent of this compulsion, as The Holy Qur'an has clearly stated. Likewise, the noble hadith has a text upon permissibility in the cases of compulsion in his saying *(as and his family): My nation is obliged to do nine things and compulsion is mentioned in it."*[1]

In His saying, the most High: ***{And has not placed for you any obstacle in the religion}***[2]**,** and likewise in hadith: *"There is no law of compulsion and detriment in Islam."*[3] The Jurists have considered this one of the important principles and having implemented it in many cases in order to negate firm Islamic laws that have become obstacles and harmful to mankind except if the nature of that Islamic law is harmful like Holy war for the sake of Allah, or disbursement in the path of Allah, or any other instances.

We found in this respect that the Ahl Al-Bayt (as) have laid down a limit for using dissimulation especially when it will lead to dangers and harm to another person, shedding their blood and exposing them to danger. Likewise, the sayings of Imam Al-Baqir (as) in an authentic hadith: *"Verily dissimulation is enacted in order to prevent bloodshed, so there is no dissimulation when it will amount to the shedding of blood."*[4]

1. Al wasa'il: book of Enjoining Good and Restraining bad, Chapter 25, Hadith 10.
2. Holy Qur'an, al-Hajj: 78.
3. Al wasa'il volume 17, page 376.
4. Al wasa'il: volume 11, page 483, hadith 1.

In this manner, if dissimulation will lead to negligence in assisting Islam and the Muslims, which is equivalent to Holy war in the path of Allah, then the dissimulation will lose its legality and is not justified. Indeed, an authentic hadith regarding this subject was reported from Abu Abdullah (as), who said: *"The earth shall not remain except there is a scholarly person among us, there is no dissimulation when it has reached the extent of bloodshed, by God if you are called to assist us you will not do because you dissimulate!!, though dissimulation is preferable to you than your fathers and mothers, definitely when the riser shall rise he shall not ask you for that, and he will execute the limit of Allah for the hypocrites among you."*[1]

In another hadith, Imam of the Ahl Al-Bayt (as) is presenting a general principle for this dissimulation "because dissimulation has its position and it will not stand firm for whoever removes it from its place, and the interpretation of what to dissimulate: is like the law and action of an evil people being obviously not based on truth, then whatever the believer will do in their midst in the place of dissimulation that will not lead to destruction in religion is permissible."[2]

Just like the reported emphasis from the Ahl Al-Bayt (as) that it is incumbent upon a person to give up his wealth and soul and not his religion.[3]

Indeed the Ahl Al-Bayt (as) has left the estimate of harm in this type of dissimulation to be personally determined by everyone and it has been reported in hadith from Abu Ja'far Al-Baqir (as) that: *"Dissimulation is for every harm and compulsion and the person in charge knows when it befell upon him."*[4] And "*Dissimulation is anything the son of Adam is compelled to do, and consequently he is permitted by Allah*."

1. Al wasa'il: volume 11, page 483, hadith 2.
2. Al wasa'il: volume 11, page 469, hadith 6.
3. Al wasa'il: volume 11, page 451, hadith 2 and page 139, hadith 2.
4. Al wasa'il: volume 11, page 468, hadith 2.

But they have stressed it by restricting dissimulation with harm without negligence, that is why we found the Ahl Al-Bayt (as) excluding some cases from dissimulation because they discovered that the necessity therein is not up to the level which a person is permitted to abandon their obligations or to contradict prohibition and other Islamic conditions. Already, in al-Kafi, Kulaini has narrated with authentic chain from Zurarah ibn A'yan: "I said to him [Al-Sadiq (as)] is there dissimulation in wiping the socks (Khuf)? He said: Someone must not dissimulate in three things, in drinking alcohol, in wiping the socks (khuf) and in Hajj Tamat'u. Zurarah said: he didn't say anyone of you should dissimulate in the aforementioned cases."[1]

Also in al-Ihtijaj of Al-Tabrasi in a narration from Imam Al-Hassan Al-Askari (as) "That Imam Al-Rida (as) abandoned and covered from some group of Shi'ah, they said: Oh son of the Prophet what is this tremendous abandoning and belittlement after a difficult covering? He said: *You people are called devotees of the commander of the faithful* (as) *and you violate and neglect many of your obligatory acts, neglect a lot of your brother's rights and you dissimulate where you are not supposed to, and you leave dissimulation where you supposed to dissimulate."*[2]

Second: Keeping Secret

Keeping secret and covering it from enemies, ambushers, tyrants or the mobs who croak with every croakers and incline towards every breeze; there is no doubt that the Imams from the Ahl Al-Bayt (as) including their Shi'ah and their followers are spreading thought and are committed to doctrine and politics that will make them open to different types of persecution and suppression if this were discovered or if they are openly committed to it. The foremost of this doctrine is

1. Al Kafi: chapter 38 of chapters of Ablution, hadith 1; and chapter 22 of chapter of prohibited drinks, hadith 1.
2. Al wasa'il: volume 11, page 470, hadith 9.

succession and guardianship because they believe succession and guardianship after the Messenger of Allah (sawas) was for Ali (as) with a clear text from the Holy Prophet. Likewise, they believe that the conditions and attributes were not applicable to the caliphs, especially that of the Umayyad and Abbasid caliphs, who practiced different sorts of oppression and recklessness, and were being attributed with deviation in conduct and politics. But this fact is very different to the Holy Imams in their creed, doctrine, and jurisprudence who took from the Holy Qur'an, the Messenger of Allah (sawas) and the golden chain that is represented by Ali (as) and his pure children. The general body of Muslims take their laws from the companions in totality without differentiating between any of them even though they differ in faith, in understanding, and in cognizance. They also take from the Messenger of Allah (sawas), but they also take from the jurists, leaders and what was circulated by the authority in doctrines and laws.

With this, and at that point, the Ahl Al-Bayt (as) and their followers became political, cultural and sectarian and became a movement which made the leaders, oppressors, the puppets and those committed to their politics fear and instigate the general masses against them including envious groups and the inheritors of grudges and enmities. Indeed, those leaders practiced all sorts of persecution, suppression, exile, supervision and numbering the souls because of the confrontation which happened in the Islamic world. Then the uprisings took place, revolution, calls for restoration, protests, denouncing oppression and persecution since the uprising against the third caliph (Uthman) until the bloody fight of Karbala and the martyrdom of Imam Hussain (as), after which followed the martyrdom of the noble household of the Messenger of Allah (sawas) from the family of Al-Hassan and al-Hussain (as) during the reign of the Umayyads and the Abbasids.

All this constituted the situation of the followers of Ahl Al-Bayt (as) in the three previous options, which we have outlined. Their manner

and conduct under supervision reveals the nature of their commitments and doctrines, so the Imams from the Ahl Al-Bayt (as) called upon their Shi'ahs to retain and keep concealed these indications and they stressed this, in order to protect the competent groups in an aspect in order to gain unity and stability of the Islamic society. This concealment is known as dissimulation *(Taqiyyah)*.

In an authentic chain, Kulaini in al-Kafi narrated from Suleiman ibn Khalid reporting from Abu Abdullah Al-Sadiq (as) who said: Abu Abdullah (as) said: *"O Suleiman; you are in a religion that, whoever conceals it, Allah will dignify him and whoever disseminates it Allah will humiliate him."*[1]

"And from Ali ibn Al-Hussain (as) he said: *By God I loved to sacrifice two qualities in our Shi'ah for the meat of sa'idi: quick temperedness and little concealment."*[2] It was also reported from Abdul A'ala, who said, "I heard Abu Abdullah (as) saying*: Carrying our issue is not only to believe in it, but whoever carries our issue conceals and preserves it from those who are not due for it, then extend my greeting to them and tell them: May Allah bless whoever draws people's love towards us, he told them what they know and concealed what they denied from them....."*[3]

Imam Al-Sadiq (as) stressed the denial of those who disseminate the secret and put their Imam and their group into destruction.

"From Al-Qasim's friend to Al-Fadl a man speaks the truth and said: I heard Abu Abdullah Al-Sadiq (as) saying: *A creature in the mosque exposing us and exposing themselves, those people are not from us and we are not from them, they talk and revolve, I conceal but they reveal my secret, may Allah reveal their secret, they all call the Imam, the Imam said: By God I am not Imam except to those who follow me, as for those who disobey me I am not their Imam and why*

1. Al wasa'il: volume 11, page 484, hadith 1.
2. Al wasa'il: volume 11, page 484, hadith 5.
3. Al wasa'il: volume 11, page 484, hadith 5.

do they attach themselves to my name? My name will not stop from their mouth, by God, may Allah not join me and them in one house."[1]

Indeed the narration of Abdullah ibn Abu Y'afur and Al-Mu'la ibn Khanees has preceded this which expresses this reality in a very clear form and likewise the narration which says dissimulation is a Paradise and protection for the believer.

Narrations in this path came commanding us to leave argument in religion, because the Imams (as) upon their faith and being on truth and the right path, and being known for their strong proof and commitment to the method of freedom in thought (as we shall know later) encouraged some of their followers to abstain from argument and debates.

From Ali ibn Yaqteen, who said: "Abu Al-Hassan Al-Kazim (as) said: *Command your companions to take care of their tongues and stop argument in religion; struggle in worship of Allah the Great and Almighty."*[2]

Abu Abdullah Al-Sadiq (as) in another authentic hadith said: *"Be careful of the aftermath of stumbles."*[3]

"Al-Saduq in Ma'ani al-Akhbar with an authentic chain narrated from Hisham ibn Salim and said: I heard Abu Abdullah Al-Sadiq (as) saying: *Allah is not worshipped with anything dearer to Him than worship in secret. I said to him: What is secret? He said: Dissimulation."*[4]

"From Sufyan ibn Saeed, he said: I heard Abu Abdullah Ja'far ibn Muhammad Al-Sadiq (as) saying: *Be mindful of dissimulation because it is the tradition of Ibrahim al-Khaleel* (as) ..... *until he said: O Sufyan, whoever observes dissimulation has ascended the*

1. Al wasa'il: volume 11, page 485, hadith 1.
2. Al wasa'il: volume 11, page 458, hadith 27.
3. Al wasa'il: volume 11, page 460, hadith 5.
4. Al wasa'il: volume 11, page 462, hadith 14.

higher peak of The Holy Qur'an and the dignity of a believer is to guard his tongue. Whoever did not, owes his tongue regret....."[1]

The importance of dissimulation is clear and it means to conceal, according to the point of view of the Ahl Al-Bayt (as) through the results and effects which they expected due to the stance of a tyrannical government or the acts of defamation, distortion and excitement among the general Muslim populace against the competent group - the Ahl Al-Bayt (as) themselves. This when the senses of the general public had become enfolded with praise which had been created by the regime and their Jurist, or changing minor issues among the embraced ideology and jurisprudence to the point of argument and partiality. Tens of hundreds of hadith were reported concerning this topic pointing at the truth and reality of this explanation.

"In al-Kafi from authentic chain reporting from Uthman ibn Isa, from Abu Al-Hassan (as) he said*: If this issue is in your hand and you are not able to teach it, you should do that. He said: there are some people with him who mentioned dissemination, he said: Take care of your tongue you will be dignified and don't enable people to direct you if not you will be humiliated."*[2]

"In another authentic chain from Muhammad ibn Muslim, he said: I heard Abu Ja'far (as) saying: *A servant shall be resurrected in the day of judgment who did not shed blood, but the like of a cupping glass shall be given to him or above that. It shall be said to him, that is your portion from the blood of so and so, he shall say: O God! You are aware that when You took my life I had not shed any blood. It shall be said to him: Definitely but you heard of a narration from so and so and reported it from him until it got to the hands of the tyrant and he was assassinated, so this is your portion out of his blood."*[3]

1. Al wasa'il: volume 11, page 463, hadith 16.
2. Al wasa'il: volume 11, page 493, hadith 5.
3. Al wasa'il: volume 11, page 495, hadith 14.

"From Abu Abdullah Al-Sadiq (as) he said: *Whoever disseminates anything from our issue is like he who intentionally kills us and no one kills us unintentionally."*[1]

This stance which is expressed as dissimulation is a general method which every group and organization that are subjected to suppression are committed to. The entire nation, governments, sensible and wise men are committed to it at anytime they feel threatened by danger were they to divulge their secrets.

Third: Courteous behavior, politeness and good intimacy with the people

The Ahl Al-Bayt (as) have clearly started this issue from the concept of peaceful societal living and likewise from the concept of general ethics, and it has received attention from the Ahl Al-Bayt (as) through their inheritance from the Messenger of Allah (sawas) in societal acts which are having good positive impact that under normal circumstances reflect on the issue of peaceful societal living.

As for the concept of peaceful societal living we have discussed it in the third feature, but, as for the moral and ethical concepts, it is the concept of good dealings and love with the people, and showing them softness, politeness and favor. Likewise, it is to be cheerful before them, which the Holy Islamic law refers to as good moral and intimacy.

Certainly several narrations were reported from the Ahl Al-Bayt (as) and at the top of them is the Holy Messenger (sawas) emphasizing this elevated concept of ethics, although we have mentioned some of it in the previous feature.

"Al-Barqi has reported from Al-Sadiq (as) quoting the Holy Messenger of Allah (sawas) that he said: *If you are not among three people your deed is uncompleted: Piety that prevents you from*

1. Al wasa'il: volume 11, page 496, hadith 16.

offending Allah, morals to deal with peoples and wisdom to reject the ignorance of the ignorants."[1]

"In another hadith from Imam Al-Sadiq (as) the Messenger of Allah (sawas) said: "*Showing affection to people is half of the intellect."*[2]

"And from Abu Abdullah Al-Sadiq (as) who said: *Al-Hassan ibn Ali* (as) *said: Amongst those closer to you is he to whom you show your affection even though his relationship is far from you, and those far from you are those whom you distance your affection from even though they are closer to you, and nothing is closer to another thing than the hand to the body. Certainly if the hand that penetrates is cut off then that is the resolution."*[3]

"And from Abu Abdullah (as) he said: *Courteous behavior is one third of the intellect."*[4]

"In an authentic hadith, from Abu Abdullah (as) quoting the Holy Messenger of Allah (sawas) who said: *Shall I tell you of those who are prohibited from entering hell fire? They said: yes, O Messenger of Allah, he* (as) *said: Those who are close, soft and easy to the people."*[5]

"In a hadith from Abu Ja'far Al-Baqir (as) he said: *A man came to the Messenger of Allah* (sawas) *and said: Advise me, O Messenger of Allah, and among the advice given to him was: Deal with your brother with cheerful face."*[6]

"From Abu Abdullah (as) quoting the Messenger of Allah (sawas) who said*: O children of Abdul-mutalib, you cannot help people with your wealth, so deal with them with cheerfulness and delight."*[7]

1. Al wasa'il: volume 8, page 404, hadith 9.
2. Al wasa'il: volume 8, page 433, hadith 5.
3. Al wasa'il: volume 8, page 433, hadith 4.
4. Al wasa'il: volume 8, page 434, hadith 1.
5. Al wasa'il: volume 8, page 511, hadith 1.
6. Usul al Kafi: volume 2, chapter of cheerfulness, hadith 3, page 103.
7. Usul al Kafi: volume 2, chapter of cheerfulness, hadith 3, page 103.

Indeed the writer of Al-Wasa'il specified one independent chapter for the recommendation of favoring people which comprises many hadith, among which are as follows:

"Kulaini with authentic chain narrated from Abu Abdullah Al-Sadiq (as) that the Messenger of Allah (sawas) said: *My Lord commanded me to be cheerful to people likewise He has commanded me to carry out all obligations."*[1]

"He also narrated through the chain of Habib Al-Sajistani, from Abu Ja'far Al-Baqir (as) that he said: *It was written in the Torah that Allah called upon Musa ibn Imran and said: O Musa, conceal my hidden secret in your heart and outwardly show cheerfulness to my and your enemies among my creatures and don't curse because of me before them by showing my concealed secret which may involve yours and my enemy in cursing me."*[2]

Indeed, we have passed through the bequest of Imam Ali (as) to Muhammad ibn Hanafiyah in this respect.

"Al-Barqi, in Al-Mahasin, through authentic chain narrated from Abu Abdullah Al-Sadiq (as) *in the sayings of the most High* ***{Those are whom Allah shall compensate twice for their steadfastness},*** *he said: For their steadfast on dissimulation* ***{They ward off evil with good},*** *he said: The good is dissimulation and the evil is divulgence, and His saying* ***{ward off evil with what is better},*** *he said what is better is dissimulation."*[3]

This hadith is combining the three cases of dissimulation in the interpretation of these verses, and the third case is the last verse with the context of the saying of the most High: ***{If you do so, behold, he***

1. Usul al Kafi: volume 2, chapter of cheerfulness, hadith 4, page 117.
2. Usul al Kafi: volume 2, chapter of favor and cheer, hadith 3, page 117.
3. Al wasa'il: book of enjoining good and forbidding evil, chapter 24, hadith 2.

between whom and you was enmity will be as though he were a sympathetic friend}.[1]

"In a hadith from Al-Saduq in Ma'ani Al-Akhbar through the chain of Sufyan ibn Saeed said: I heard Abu Abdullah Ja'far ibn Muhammad Al-Sadiq (as) saying: *Be mindful of dissimulation because it is the tradition of Ibrahim al-Khaleel* (as) ..... *until he said: Verily when the Messenger of Allah* (sawas) *wanted to travel he revolved round his camel and he* (sawas) *said: I was commanded by my Lord to do favor to people. Likewise, He has commanded me to execute obligations, indeed His Lordship the Great and the Almighty had trained him with dissimulation and said:* ***{Repel (evil) with what is best. If you do so, behold, he between whom and you was enmity, will be as though he were a sympathetic friend. However, none is granted this except those who are patient, and none is granted it except the greatly endowed.}***[2]

O Sufyan, whoever implements dissimulation in the religion of Allah has reached the highest peak of the Qur'an, and the dignity of the believer is through guiding his tongue and whoever did not own his tongue regrets."[3]

And in another hadith narrated by al-Saduq in Ma'ani al-Akhbar, mentioning the divisions of levels of people, he has cited an example regarding dealing with them and in conclusion he said: "Don't you know that the sign of the Umayyad is a sword, tyranny and injustice, and our sign (i.e. our Imam) is softness, harmony, dignity,

1. Holy Qur'an, Surah Fussilat: 34.
2. Holy Qur'an, Surah Fussilat: 34 35.
3. Al wasa'il Shi'ah, volume 16, book of enjoining good and forbidding evil, chapter of incumbent to observe dissimulation, hadith 17.

dissimulation, intimacy, piety and struggle in the ways of Allah. So encourage people to your religion and whatever you are doing."[1]

1. Al wasa'il: chapters of enjoining good and forbidding evil, chapter 15, hadith 9.

CHAPTER TWO
MARGINING DIFFERENCE AND PLURALISM

Importance of Existence of Margining Difference

After knowing the fundamental features regarding unity in the Islamic society according to the point of view of the Ahl Al-Bayt (as), it becomes incumbent to know that the entire fundamentals and features of the view is to believe in the existence of margining variation and differences between the Muslims. It is possible for difference to engulf understanding, struggle and viewpoint without considering the authenticity of these struggles and stances and how far it is in concord with truth and relevance. This is because when the vast Islamic society was desirous to grow, develop and have the strength of peaceful living between its groups, this margining is incumbent and indeed, it may be wide or narrow depending on the atmosphere and situation in which the Muslim community are living. That is because this margining will serve as protection and preservation for Islamic unity and will also serve as a shield that distances them from deadlocks and discrepancies. Likewise, it also acts as a barrier from these natural changing differences due to a potentially explosive pressure; so explosive that falling into the wrong hands could blow unity up or dent its image.

Perhaps one of the main reasons for what Islamic world in its long history has witnessed regarding the discrepancies and intense differences during which blood was shed and thousands of groups of this nation were displaced, was as a result of the inexistence of this type of margining and recognition of some points of view even though its concepts were far from truth and relevance.

The first experience in the early Islamic era was during the time of the Holy Prophet (sawas). Here we find the movement of hypocrites and some similarly weak minded people, including some amongst the People of the Book setting about to follow a practice despite it being condemned by Islam and the Holy Qur'an. This is none other than accusing the Holy Qur'an to be full of reservations. Solving the obscurity with which they had become excited, it answered their question and gave position to their movement. The Islamic government did not intervene with them using weaponry nor did it exile them through suppression or uprooting them. Nor did it decide to prevent their thoughts, suggestions and debates until the hypocrites developed to the extent of conniving with external enemies that were fighting the Muslims. It was then that the threat for either exile or killing came, as cited in Surah Al-Ahzab after incidences, which the Muslims had witnessed.

In the chapter Allah saya: ***{If the hypocrites do not relinquish and [also] those in whose hearts is a sickness, and the rumormongers in the city [do not give up], We will surely urge you [to take action] against them, then they will not be your neighbors in it except for a little [while]. Accursed, they will be seized wherever they are confronted and slain violently}.***[1]

Besides this, there are different points of view and perspectives that came from the remaining pious Muslims, which is treated by the Holy Qur'an in one way or the other, whether at the political, social, intellectual or ideological levels, thus the Holy Qur'an and the great Prophet are the retreat to solve these differences.

{Know that the Apostle of Allah is among you. Should he obey you in many matters, you would surely suffer. But Allah has endeared faith to you and He has made hateful to you

1.Holy Qur'an, Al Ahzab: 60-61.

faithlessness, transgression and disobedience. It is such who are the right-minded}.[1]

Thus the above verse came in context to the saying of the most High:

{O you who have faith! If a profligate [person] should bring you some news, verify it, lest you should visit [harm] on some people out of ignorance, and then become regretful for what you have done}.[2]

Point of View of Ahl Al-Bayt is Distinguished with the Existence of this Margining

On this subject, we found that one of the important preferences which distinguishes the point of view of the Ahl Al-Bayt (as) from other Islamic schools of thought is the existence of this margining which, historically, is indifference to the other point of view. This is marked with a commitment to violence and injustice in order to impose a particular view upon the nation to the extent that unity will change to become externally imposed upon the nation, with power and violence. Perhaps, the narration of Al-Saduq in Ma'ani al-Akhbar which we have mentioned in the discussion of dissimulation expresses this trend of theory.

"Were you not aware that the throne of the Umayyad is with the sword, tyranny and injustice, and our throne is with softness, harmony, dignity, dissimulation, good company, piousness and struggle, so encourage people to your religion and what you are doing."[3]

However, it is not proper for this margin to remain open without boundaries. If it were to be the case, the Muslim community would face controversy, conflict and the label of blindly following the

1. Holy Qur'an, Surah al Hujurat: 7.
2. Holy Qur'an, Surah al Hujurat: 6.
3. Wasa'il Al-Sh'iah: volume 11, page 460.

theory that believes in disunity, distinguishing between the Muslim groups. We have seen this in some such kinds of situations during some stages of Islamic history. In our present time, these limits have to be spelled out. In others, they have to be made very explicit whether in the level of fields or in the level of individual and collective practice.

From the beginning, we shall point at the fields that support the theory of the Ahl Al-Bayt (as) for the existence of this margin in terms of difference and variation, and the limits laid down for the movement of this margin. After this, we shall briefly point at another couple of theories within which the theory of the Ahl Al-Bayt (as) finds itself. In between them, in terms of Islamic unity and its movement in Islamic history.

First: The Field of Multiple Margin

Possibly in determining these fields, we need to point at three main fields which can be derived from the theory of the Ahl Al-Bayt (as) whether at the level of theory or at the level of their practice.

One: The Freedom of Thought and Ideology

There is no doubt that Islam which Prophet Muhammad (sawas) brought from Allah the Great and Almighty possesses one limited formula in ideology and thought which is encompassed by the Holy Qur'an and the tradition of the Holy Prophet (sawas).

Likewise, there is no doubt that the Holy household of the Prophet (sawas) deemed themselves to be more acquainted with the Holy Qur'an and his (sawas) traditions not only in interpretation and understanding their exalted meanings but rather that the interpretation can determine external substantiations of these concepts during the period of the Prophet (sawas) and other subsequent periods. The Holy Qur'an is living and eternal, likewise the traditions of the Holy Prophet (sawas). Meanwhile both have their rights in being able to

substantiate whatever corresponds to it, which is possibly why we can refer to them as interpretation. Thus it, is understood as the Holy Qur'an used that meaning which is far from a terminological one which the scholars in Qur'anic science sometimes refer to as letter of vocalization and meaning.

In all truth, the Ahl Al-Bayt (as) called upon the entire Muslim community to collectively take from them and condemned those who depend upon their own judgments or that which is far from a crystal clear fountain.[1]

Even though in this topic of discussion we were not intending to deal with this aspect as regards the points of view of the Ahl Al-Bayt (as) there are many texts and considerations supporting this notion and the foremost of these is the consensus Hadith of Al-Thaqalain (two weighty things):

"I am leaving two weighty things for you which if you adhere to, you shall never go astray, and these things shall never part from each other until they meet me in the pond of Kauthar: they are the Book of Allah and the progeny of my Holy household."

There is another explicit consideration, which says that the Holy household of the Prophet (sawas) knows what is in it by considering the consensus of the entire Muslims upon the characteristics of Imam Ali (as) for his connection with the Messenger of Allah (sawas) in terms of knowledge and cognizance.

From all these, we found that the Muslims have difference in understanding the Holy Qur'an and its verses even though they all agreed upon the soundness of its text. They also have difference in understanding the traditions of the Holy Prophet (sawas) and the soundness of the texts, although the interval of time, political and societal atmosphere, the psychological, ethics and culture of the

1. You can obtain the text which deal with this topic in the chapter of the attributes of the judge from the book of justice in volume 18 of Wasa'il Al-Shiah.

nations, which embrace Islam, have had various roles to play in these differences of understanding. In addition, selfish interest and ignorance, numerous struggles, interpretations and understanding of this Holy text also has had a decisive negative impact in the result of this difference.

With regards to this reality and based on the level of ideology, the Holy household (as) has worked out modalities to expound the facts they knew with wisdom and good exhortation. They established schools of thought where scholars and theologians graduated; in the meantime, they devised procedures and methods of reaching the Holy aims and objectives which emerged from preserving pure Islam.[1]

However, they found the necessity of dealing with this difference with reality that gives the chance for free thinking in order to preserve the unity and relationships of the Muslims. They likewise made use of intellect, logic and thought in order to reach reality and perfection through the path.

There are explicit signs and indications in the history of the school of thought of the Ahl Al-Bayt (as) that demonstrate that this developed from theory and practice. So, therefore, in the life of Imam Ali (as) which represents one of the important signs in this school of thought we reproduce a few indications as follows:

a- Confronting all the problems and issues concerning science and ideology by Imam Ali (as) from the questions thrown by the People of the Book and their ilk to whom the Islamic state was open to during its propagation. As a result, many scholars from the People of the Book, like the Jews, the Christian and the Magus (Majus), were trying both to know the reality of Islam while simultaneously arguing and defending their doctrines. This was after the Islamic cultural and military war in Iraq, Sham, Yemen, Egypt and in Africa and other

1. This topic is treated in our book under the discussion of the role of the Imams in defending Islam.

countries under the conquest of Islam; especially during the reign of the second and the third caliphs.

Intellectual, religious and ideological debate was in progress between them and Imam Ali (as) due to the agenda and this is known from that time as it was published in history books especially those concerning the Ahl Al-Bayt (as), and that was the distinction of Imam Ali (as). Thus, the second caliph (Umar) in his respect said: **"May Allah not let me remain in a dilemma while the father of Hassan (Ali) is not there."**

b- The denotation of Imam Ali (as) to the Muslim nation to ask him any of their affairs concerning life, doctrine, sciences and the issues concerning the universe, the earth and the heaven, the issue which opened a vast field in terms of observation, thinking, pondering, thought and ideology.

An indication has been narrated in Nahjul Balagah to that effect in his saying (as): *"Ask me before you miss me, because by Allah, who has my life in His hands, if you ask me anything between now and the Day of Judgment or about a group of people who would guide another group of people and also misguide another group of people I would tell you who is announcing its march, who is driving it in the front and who is driving it at the rear, the stages where its riding animals would stop for rest and the final place of stay, and who among them would be killed and who would die a natural death..."*[1]

"Certainly, our case is difficult and complicated. No one can bear it except a believer whose heart Allah has tried with belief. Our traditions will not be preserved except by trustworthy hearts and (men of) solid understanding. O people! Ask me before you miss me, because certainly I am more acquainted with the passages of the sky than the passage of the earth."[2]

1. Nahjul Balagah: sermon 93.
2. Nahjul Balagah: sermon 189.

c- The doctrine and intellectual heritage which is left behind by Imam Ali (as) through his sermons, letters, narrations, judgment and brief statements is filled with the features of these freedoms of thought and ideology. He (as) deals with different issues that have connection with doctrine, society and history through discussion, argument and proof. The situation which opens vast atmosphere in thought, understanding and selected sermons, letters and brief statements compiled by Sherif Rida in Nahjul Balagah is considered to be a great example of this heritage of thought, doctrine and history in addition to being of a high standard of literature and ethics.

Thus the Imam (as) deals with issues concerning Monotheism and the attributes of Allah, the unseen world, the Prophethood, Imamate, politics, society, history, life, the world hereafter and other universal and human issues through discussion, elaboration, argument and proof which was not known at that time. Rather the aspect which history narrated to us from the second caliph is the effort to close the gates of thinking and discussing, although this type of issue is under the platform of 'what is in the Book of Allah and the tradition of His Prophet suffice us'. The library in Alexandria which Muslims occupied during the conquest of Egypt was burnt under this slogan of the second caliph. Similarly, they also proscribed putting the traditions of the Prophet into record under the platform of not competing with the Qur'an and preservation of its text. Similarly, they prevented inquiry about the reality of Allah and His Attributes under the slogan of adherence to Oneness of Allah and the Holy texts.

We found this type of open-mindedness in solving issues concerning thought, doctrine, history and the society in the school of thought of Imam Al-Sadiq and Al-Kazim. During their time, there was the spread of Greek and Indian philosophy in Islamic states due to the open-mindedness of the Islamic world and for the fact that there was political opportunity which history has witnessed. The preoccupation of the Umayyad government during their last era including the early period of Abbasid government was characterized in trying to protect

their existence and constituting their internal atmosphere. Thus the schools of thought of atheist, infidel and different schools of philosophy and theology emerged.

Indeed the Imams from the Ahl Al-Bayt (as) stood up to resolve this case through freedom of thought and ideology, and an open gate for dialogue and argument and training scholars and theologians to be competent to subdue their thoughts with proof, evidence and document.

There is another trend in opposition to this one, which is suppression and chasing the atheist and infidel through exile, prison sentences or death. Thus this method is occupied in exiling every noble person's search for justice and reformation and rejecting oppression and subjugation. Similarly, we found in the days of Ma'mun and Mu'tasam of Abbasid that they were able to benefit from the Imams from the Ahl Al-Bayt (as) (Al-Rida and Al-Jawad) in confronting the scholars of the people of the book of that time. The Muslim theologians and jurists attended an educational gathering which was organized by Ma'mun and Mu'tasam where there was a vast open discussion. Thus, the Imams from the Ahl Al-Bayt (as) normally had active participation.[1] All these showing the necessity for the existence of this margin and variation in Islamic society so that it may be competent to assimilate all these developments and their convoys and the persistence of Islamic society in the position of pioneer, leader and exemplar for the other society. If not, this Islamic society and nation would be affected with introversion then blockage and collapse, but as for cultural and intellectual war, they are for other societies as later happened to the Islamic society.

Second: Ijtihad in Deriving Islamic Jurisprudence Law

Opening the gate for Ijtihad in deriving Islamic laws is considered to be the most important issue that faced the Muslims in the early

1. All these incidents and issues are recorded in the books of history and hadith; you can obtain them by going through the histories of those great Imams (as).

beginnings of Islam and in our present time even though they were being commanded to take from the Holy Book and the tradition of the Prophet (sawas). However, as we said earlier, they had difference in understanding the Holy Qur'an and the traditions of the Holy Prophet (sawas) and likewise in the soundness of this very tradition. According to the point of view of the followers of the Ahl Al-Bayt (as) their authority in understanding the Holy Qur'an and the tradition, including its soundness, is the Holy and pure progeny of the Prophet who are considered to be the other weighty thing as appears in the hadith. However, with that we found that the companions of the Imams (as) are confronted with this problem due to the interval of place and their inability to reach the Imams by themselves. In addition to this is the difference in hadith that was transmitted from them and, after the occultation of Imam al-Mahdi (as), they were also confronted with the understanding and soundness of the text.

All these made the issue of Ijtihad an important and fundamental issue in order to reach Islamic law, and many schools of thought in the Islamic world have emerged in terms of Ijtihad. Likewise, several creeds in jurisprudence some of which only depend on clear text without exceeding it, some depend upon text and at the same try to interpret and extend it in order to understand its causes and consequence, while others depend upon personal views like analogical deduction (Qiyas), jurist preference (Istihsan), unrestricted interests (Masalih al-Mursalah) and other rules of extraction of law based on a personal view.

The scope of Ijtihad had been extended to a very critical level especially the school of thought that depends upon personal view. Abnormal views, far from Islamic rule, emerged until the Islamic state relatively ended up deciding to seal the gate of Ijtihad and restricting the number of Islamic creeds adopted by the government to the four known Islamic schools of thought. They are the Islamic school of thought of Abu Hanifah, the Islamic school of thought of Malik ibn Annas, the Islamic school of thought of Ahmad ibn Hanbal

and the Islamic school of thought of Muhammad ibn Idris al-Shafiyi. There are other Islamic schools of thought for the Muslims beside the aforementioned schools who believed in the Imamah, like the Islamic school of thought of Zaidiyyah, the twelver Imams, Isma'iliyyah and those who did not believe in the four Islamic schools of thought, as they also did not believe in the legality of this decision, like the Islamic school of thought of al-Ibadiyyah and al-Dhahiriyyah. Indeed, the Imams from Ahl Al-Bayt (as) have their own clear stance towards this important topic, which protects the Muslims and their unity from one aspect and opened this margin of duality in another consequently preventing the tremendous danger based on either opening the gate of Ijtihad without limit or shooting this gate down. All the same, the movement of Islamic jurisprudence towards blockage or lagging will not be able to come into effect due to the convoy of human development and problem solving which originated from the modern developed city and progress of the outgrowth of knowledge. Indeed this method and stance depends on the fundamental of opening the gate of Ijtihad but under the legal criterion that it is possible to be extracted from the Holy Qur'an as was short listed by the Ahl Al-Bayt (as) as follows:

1- To depend upon knowledge in Ijtihad when deriving Islamic law which is represented by the clear text of the Qur'an and the authentic tradition of the Holy Prophet (sawas), and debar from depending upon assumptions and personal view. Thus, hundreds of narrations are reported from them (as) in this respect and we do not find a particular Islamic school of thought with this elaboration. At the same time, they have encouraged preservation of the Holy Qur'an, recording and distributing the tradition of the Holy Prophet (sawas) in a clear form; all these are in opposition to some Islamic schools of thought who extensively depend upon the personal view because the traditions of the Prophet (sawas) are not authentic for them, like the Islamic school of thought of Abu Hanifah. That is why we found the Imams from the Ahl Al-Bayt (as) singling out this critical method of

extraction with critic and blame,[1] because it would end up to where it has now reached which may result in blocking the gate to Ijtihad.

2- The call to differentiate the sound hadith from unsound ones by referring it to the Holy Qur'an and upon the sound tradition of the Holy Prophet (sawas), thus the sound text which is the Holy Qur'an and the sound tradition of the Holy Prophet (sawas) are the fundamental and the last options to which we refer when deriving the law.

From the authority of Abu Abdullah (as) who said: the Holy Messenger of Allah (sawas) said: *"Indeed every truth has reality and every accuracy has light, so take whatever corresponds with the Book of Allah and leave whatever contradicts the Book of Allah."*[2]

From the authority of Ayub ibn al-Hurr, he said: I heard Abu Abdullah (as) saying: *"Everything is referred back to the Book and the tradition, and any hadith that did not correspond with the Book of Allah is in vanity."*[3]

And also from Abu Abdullah (as) *"Any hadith which did not correspond with the Qur'an is in vanity."*[4]

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1. "From the authority of Abu Ja'far (as) he said: Whoever gives verdict to people based on his own views is indebted to Allah for what he doesn't know, and whoever is indebted to Allah for what he doesn't know he has contradicted Allah hence he permits and prohibits in what he don't know." (Usul al Kafi: volume 2, chapter of innovation and verdict base on personal view, hadith 17, page 57).
"From Aban ibn Tagallub, from the authority of Abu Abdullah (as) who said: There is no comparison in tradition, don't you see the women pays back her fasting but not the prayer. O Aban; verily if comparison is made to the traditions, religion is obliterated." (Usul al Kafi: volume 2, chapter of innovation and verdict base on personal view, hadith 15, page 57).
2. Usul al Kafi: volume 1, chapter of taking the tradition and the attestation of the Book, page 69, hadith 1.
3. Usul Al-Kafi: volume 1, chapter of taking the tradition and the attestation of the Book, page 69, hadith 3.
4. Usul Al-Kafi: volume 1, chapter of taking the tradition and the attestation of the Book, page 69, hadith 4.

3- Calling the Muslims to give preference to the trustworthiness of the narrator and his proficiency in transmitting hadith or taking hadith from him. There is the necessity for examining and criticizing through the narrator and the chain of collectors hence there are many lies against the Messenger of Allah (sawas) due to political, personal and sectarian reasons.[1] At the same time they gave the chance for the Muslims to take from their rich and pure source which is considered to be the utmost level of truth, authenticity and the most dependable, because the hadith of one of them is the hadith of his father, the hadith of his father is the hadith of his grandfather until it ends up with the Messenger of Allah (sawas).[2] In the framework of these three main criteria, they opened up the door of Ijtihad. They taught the Muslims and their companions the authentic way of deriving Islamic law not on their interpretative discrepancies of the Holy Qur'an; and to exercise caution for the existence of words that are perspicuous, intricate, unrestricted, restricted, general and specific in the Holy Qur'an. Rather this caution is also to be used in the hadith and this is

1. Imam Al-Sadiq (as) said while answering the question of Umar bn Hanzalah for the difference of judges in their judgment: "The best judgment is the one judged by the most just, most learned in jurisprudence, most truthful in narrating hadith and most pious, and should not look into the judgment of the other. (al Wasa'il, volume 18, chapter 9 among the chapters of the attributes of the judges, hadith 1, page 75).
And the Messenger of Allah (sawas) while explaining the large quantity of lies against him (sawas) said: "O people, there large quantities of lies against me, whoever tells a lie intentionally against me should search for his abode in hellfire." (Usoul al Kafi, volume 1, page 62, hadith 1).
Imam al Sadiq (as) said: "Verily Mugeerah bin Saeed put into the book of the companions a hadith which claimed to be from my father which he didn't say, so have fear of Allah and don't accept any quoted narration from us which contradicts the sayings of our Lord and the tradition of our Prophet (sawas)." (Rijal al Kashi page 195).
2. From the authority of Abu Abdullah al Sadiq (as) he said: "My Hadith is the hadith of my father, and the hadith of my father is the hadith of my grandfather, and the hadith of my grandfather is the hadith of Imam al Husain, and the hadith of Imam al Husain is the hadith of Imam al Hassan, and the hadith of Imam al Hassan is the hadith of the commander of the faithful, and the hadith of the commander of the faithful is the hadith of the Messenger of Allah (sawas), and the hadith of the Messenger of Allah (sawas) are the sayings of Allah the Great and the Almighty." (Bihar al Anwar, volume 2, page 178).

what the scholar of jurisprudence in principle refers to as conventional combination. Likewise, they expounded and explained the existence of general rules which the Islamic authority has enacted in order to refer back to whenever there is doubt in the law, or in the subject of the law and if there is nothing to specify the law and the subject. Examples of this are for instance the rule of presumption of continuity (al-Istishab), exculpation (al-Bara'at), purity (Taharat), the presumption of validity when having doubt after completing the act (al-Faraq), the presumption of having perfectly performed the act after leaving into the following (al-Tajawuz), precaution (al-Ihtiyat) and other rules in jurisprudence and in the principles of jurisprudence.

There is no doubt that opening the door of Ijtihad naturally means diversity. Hence jurists may differ in reaching a result through the use of these criterions just as opening the door for Ijtihad prepared the ground for development in jurisprudence, which is the competency to confront new occurrences, difficult problems, the challenges and the materialization of reality which signifies that the permission of Muhammad is permitted till the Day of Judgment and his prohibition is prohibited till the Day of Judgment and the message of Islam is the seal of the message. Indeed, for there is an Islamic law and the law is general and comprehensive as stipulated by the Holy Qur'an.[1]

{The day We raise in every nation a witness against them from among themselves, We shall bring you as a witness against these. We sent down the Book to you as a clarification of all things and as a guidance and mercy and good news for the Muslims},[2] {We have not omitted anything from the Book,[3] and {And We have elaborated everything in detail}.[4]

1. We have pointed at the objective of the movement of diligence in our book (The Role of the Imams in Building Competent Front).
2. Holy Qur'an, Al-Nahl: 89.
3. Holy Qur'an, Al-An'am: 38.
4. Holy Qur'an, Al-Isra': 12.

At the same time, we should know that, by stipulating criteria and fundamentals for the process of Ijtihad, people became distanced from falling into observing personal view, assumption, and personal inclination or tendencies, and that this process thus checked the likelihood that the Islamic ruling would have mutated into chaos due to contradictory views and directions, falling into deviation, loss and going astray. Perhaps we may clearly find the feature to this direction of opening the way for Ijtihad through the following two points including the aforementioned ones:

1- The Imams from the Ahl Al-Bayt (as) referring their followers in practical issues in Islam including solving disputations and controversies to their great companions and reliable ones, and at the same time they taught those scholars among their companions how to derive laws, encouraging them to stand upon verdicts and solving disputes and controversies.

It is obvious that this procedure needs Ijtihad and deduction before it can be accomplished in its entirety especially when it comes to judgment. Meanwhile, the narrations which the companions had been hearing in different situations were not enough to suffice them in deduction of law.[1]

There are some texts which show that the companions of the Imams (as) exercise their view and Ijtihad in narrations of the Imams by comparing some of the narrations with another just as text shows that

1. Muhammad bn Isa said, I said to Abu al Hassan al Rida (as): May my soul be sacrifice for you, I was not able to reach you in order to inquire about the features of my religion; was Yunus bin Abdul Rahman a trustworthy one before you so that I can take what I need in the features of my religion from him? He (as) said: "Yes." (Bihar al Anwar, volume 2, page 251, chapter 29, hadith 67). "From the authority of Ali bn Musayyab, he said: I said to Imam al Rida (as): My place is far and I can't reach you all the time; from whom do I take the features of my religion from? He (as) said: Take from Zakariya bn Adam al Qumi, he is trustworthy in the religion and the worldly affair."(Bihar al Anwar: volume 2, page 251, chapter 29, hadith 68). Also from Shuaib bn al Arqufi, I said to Abi Abdullah (as) probably we may need to enquire about anything, from whom do we ask? He (as) said: Be aware of al Asadi i.e Abu Baseer. (Bihar al Anwar: volume 2, page 249, chapter 29, hadith 61).

there are differences from what is mentioned from the Imams by their companions. Thus one of the aspects of this difference may be difference in deduction, and another aspect may be as a result of dissimulation.

2- The calling of the Imams (as) or their acknowledgment to their companions to take over the position of explaining the verdicts and Islamic laws based on different Islamic schools of thought which shows that this indulgence upon the quantity of difference represents a peaceful living, harmony and facilitation between the Muslims.[1]

Third: Acceptance of Multiple Politics

The subject of multiple politics has received special importance in human society especially at this present time during which it has almost become a human principle, which is accepted by the entire human society. It also comprised human rights, which was also accepted by different bodies of the United Nations. Likewise, it is one of the sensitive subjects throughout human societal history, although there is difference in their dealings; sometimes very acute.

In Islamic history, this issue is among the important subjects, which has been introduced from its beginning, and it is among those matters which have acute strong impact. Although unfortunate that the Muslims were almost denied multiple politics in different eras, except in a few rare moments in history, there was eventually a realization that the Islamic point of view in government and in social aspects had been obliterated in Islamic governmental policy, which had prevented the practice of multiple politics. This, even though the general view among the Muslims had been that the establishment of government

1. From the authority of Mu'az bn Muslim, he said; I said to Abu Abdullah (as): I was sitting in a gathering and a man came to me whom I knew and he contradicted you; I told him the verdict other than yours, but if he is among those who believe in you, I will tell him of your statement; moreover, if he is among those I don't know I will tell him of your saying and the sayings of others so that he choose by himself. He (as) said: "May Allah have mercy upon you, you should do that" (Bihar al Anwar, volume 2, book of knowledge, chapter 29, hadith26, page 237).

was based on consultation starting from the stance of the general companion in Saqifah of Bani Sa'idah after the death of the Messenger of Allah (sawas).

There is no doubt that, when we talk about multiple politics, we do not mean multiple in opposition to the acceptance of the actual Islamic system, or what may form as contrary to it; because this type of multiple politics is not recognized nowadays even in general human society. Even the systems that delve deeply into democracy will not permit themselves to recognize parties and organizations that counter democracy and work in order to put an end to it. They have declined to officially recognize them, because what they mean by multiple politics is to go against those politics that are accepted by a nation, which has acknowledged and is committed to them. Whenever we are talking about it, under the Islamic system, we mean multiple politics within the circle of the system itself.

Based on this understanding, we found that the point of view of the Ahl Al-Bayt (as) concerning Islamic unity in Islamic society is distinguished with multiple politics apart from multiple thoughts and cultures which draw attention to the importance of this notion. Thus what is known from the Islamic school of thought of the Ahl Al-Bayt (as) is the claim that the Imamate must be appointed divinely, and by the competent Jurist during the occultation period.

It is possible to explicitly know this aspect of the views of the Ahl Al-Bayt (as) from the stance of Imam Ali (as) during his caliphate and his stance during the era of the previous caliphs before him. There was, therefore, a chance for the Ahl Al-Bayt (as) to express their view concerning multiple politics.

After this time, we found that the Ahl Al-Bayt (as) were confronted with exile, persecution and displacement which no longer permitted them to express their view of multiple politics or permit them to practice their cultural and political engagement in Islamic society, except when they were demanded for it. However, the leaders rather

preferred to continue their tyranny and singularly governed the people and did not give any opportunity to hear alternative views.

We found three stances during the lifetime of Imam Ali (as) from which it is possible to clearly draw the shape of this multiple political theory.

The first stance: is the stance of Imam Ali (as) and his companions during the tenure of the three caliphs before his caliphate. This stance was manifested in two main dimensions:

a- Active contribution and participation in taking responsibility for the government, even though political difference existed. Imam Ali (as) and his companions proclaimed their stance towards the matter of the day of Saqifah following which both history and, in many places in the Nahjul Balagah, Imam Ali (as) himself also tells us. He believed the procedures that were taken in Saqifah of Bani Sa'idah, after the death of the Messenger of Allah (sawas), unconstitutional. Consequently, he refused to give allegiance in the early days, as did his wife Fatimah al-Zahara (as) and a group of other companions which included Salman al-Farisi, Zubair ibn al-Awwam, al-Abbas ibn AbdulMutalib, Miqdad ibn al-Aswad, AbuZar al-Gifari, Ammar Yasir, Huzaifah ibn al-Yaman and many other prominent companions.[1]

1. Imam Ali (as) said: "By God I did not cease from defending my exclusive right of possession since Allah took the life of his Prophet (sawas) until this day of the people." (Nahjul Balagah: statement 6). And he (as) said: When the news of Saqifah came to him: "What did the Helpers say? They said a commander from us and a commander from you; he (as) said: Have you proof upon them (Ansar) that the Messenger of Allah (sawas) has bequeathed that whoever is good among the Ansar should be treated well and whoever is bad should be forgiven?" People said: What is there against them in it? The commander of the faithful (as) said: If the Imamate was for them, there should have been no will in their favor, he (as) then said: What did the Quraish say? People said: They argued that they belong to the lineal tree of the Messenger of Allah; then the commander of the faithful said: They argue with the tree but spoil the fruits." (Nahjul Balagah, sermon 67.)

We found Imam Ali (as) trying to take the legal and religious responsibility through contribution and participation, whether in the field of knowledge and culture or in the field of government and judgment or in the field of war and politics to the extent that the second caliph in this respect on many occasions said: **May Allah not let me be in a predicament where Abu al-Hassan Ali is not there to solve it.**

In similar fashion, Salman al-Farisi contributed in the war for liberating Iraq and took over the governorship of Iraq when its capital was Mada'in during the tenure of the second caliph, and likewise Ammar Yasir and others in different posts.

b- The commitment to practice reformative politics in the Islamic society and criticizing the action of the Islamic government which is not in accordance with Islam or the uppermost benefit of Islam, was probably the stance of Imam Ali (as) towards the issue of allegiance and caliphate after the death of Umar (the second caliph) in proving this aspect. He, therefore, nominated him to the caliphate among the six personalities for deliberation in order to choose one of them as the caliph. Consequently, Abdul-Rahman ibn Awf initially demanded to give allegiance to Imam Ali (as) but on condition that he was committed to the tradition of the two sheikhs (Abubakr and Umar) in addition to his commitment to the Holy Qur'an and that of the Holy Prophet. Imam Ali (as) rejected the condition of committing himself to the traditions of the two Sheikhs, while he insisted on acting according to his Ijtihad within the circle of the Holy Qur'an and the tradition of the Holy Prophet.

Imam Ali also never ceased from giving advice and critical analysis of the political system that was generated by the third caliph, and his view in this respect was that the situation was acceptable so long as the affairs of the Muslims remained intact and there was no oppression in it save to himself,[1] if not he would be raising his voice

1. Nahjul Balagah, sermon 74.

for criticism and calling for amendment if the affairs of the Muslims became subject to oppression and tyranny.

In the same way, his companions were committed to his method; indeed AbuZar al-Gifari seriously condemned the method of monetary disbursement in Uthman's economic program because he had formed a mighty feudatory and lavishly spent a considerable amount of funds. There was also a manifestation of pride and grandness; there was no equity in distribution, the issue led to his exile from Medina to Sham. After this, he was sent into exile yet again, this time to al-Rubzah, for his insistence in continuing this policy as Mu'awiya had no wish to tolerate the impact of his political activity in the region.

Just as Ammar ibn Yasir seriously condemned the system of the third caliph who placed some malicious relatives of his in dominating governmental posts who dealt with injustice to the people, which led to his being beaten and being set upon until, finally, he was assassinated. In fact, he contributed tremendously to the lightening of indignation. Meanwhile, the Muslims, especially in Egypt and Kufah, rejected Uthman's system of government.

The second stance: His stance concerning the movement of the wife of the Prophet *(Aisha)* and the two companions *(Talha and Zubair).* The mother of the faithful, Aisha, was among those who had announced indignation and refused to accept the system of the third caliph. She instigated people against him until it was narrated from her that in an angry outburst she said, **"You should kill Na'thala (Uthman) because he has become infidel."** She went out from Medina to Mecca in order to express her dissatisfaction and manifested her joy when the third caliph was killed and that was the reason for her following statement, "she dropped her staff and her reliance on it in order to make up her mind." A group of companions shared this feeling with her, the foremost of them being Talha and

Zubair, until they also participated in attacking the house of Uthman or instigating that event.[1]

Talha and Zubair made the first step of giving allegiance to Imam Ali (as) after the assassination of Uthman and they were among the Muslims who surrounded the Imam while giving allegiance to him in a form never witnessed before in Islamic history.

Nevertheless, both of them politically changed after only a short time, having expected the Imam to appoint them to certain posts.[2] The fact was that they had been amongst those who revolted against Uthman and the supporters of his caliphate after his assassination for their reputation in the political arena. Moreover, they were among the appointed six-member council after the killing of Umar, the second caliph; although Imam Ali (as) did not answer this desire, rather he decided to deal with people in a different form than the system followed by the third caliph in issues concerning funds, position and influence.

Indeed, Aisha, before them, took a negative stand towards the caliphate of Imam Ali (as) when she heard of the people's allegiance to him when she was on her way from Mecca to Medina. She thus expressed her dissatisfaction with her statement, "Uthman was unjustly assassinated", then returned to Mecca in order to contemplate over her issue.

There followed a connection between Aisha, Talha, and Zubair who was at the same time husband to her sister, in order to form an oppositional faction against the caliphate of Imam Ali (as) which had prompted the two companions to travel to Mecca in order there to convene with Aisha. So, they came over to Imam Ali (as) seeking permission to travel to Mecca in order to perform lesser pilgrimage (Umrah) while hiding their political stance.

1. Refer back to the text of Nahjul Balagah, book 1.
2. Nahjul Balagah, sermon 205.

Indeed Imam Ali (as) was already aware of the reality, the connection and their intention but despite this he permitted them to travel and said to them: *"You people did not want the lesser Hajj (Umrah) but deception."* He admonished them to have fear of Allah and to be patient, though what was important in this stance is that Imam Ali (as) did not go against their political oppositional movement that was coupled with dangerous intention and which later deteriorated to the extent of weaponry offence, insurgence and rebellion against the Islamic state.

According to many texts, it seems that Imam Ali (as) tried to talk to them politically through discussions, messages and personal liaison but he left them with their freedom of movement and views until their movement turned towards conspiracy against him and the Islamic government.

The third stance: It is his stance towards the Khawarij who had politically split from Imam Ali (as) after having publicly paid allegiance to him during the occurrence of Siffin when he tried to arbitrate amongst the group. The stance of Imam Ali (as) was to reject the idea of arbitration because he knew it was just a deception of Mu'awiyah's and his companions when they perceived that the war was going to be in favor of Imam Ali (as). However, he later accepted the idea due to the pressure of the soldiers because some of them had been deceived with this idea while yet other groups were tired of war and its consequence. Some of them also conspired with Mu'awiyah as there were hypocrites among them. When he had used the method of misguidance and the evil result had become obvious, some soldiers split from Imam Ali (as) under the slogan of "There is no judgment except that of Allah" refusing arbitration and, consequently, they rebelled against Imam Ali (as) because he had agreed with arbitration and did not insist upon rejecting it.[1] Through the stance and the

1. Nahjul Balagah, sermon 40 and 208.

political argument of Imam Ali (as) with them, we discovered the best and most reliable proof to this reality.

In sermon 122 of Nahjul Balagah, which was addressed to the Kharijites when he went to their camp and they persisted in their rejection of arbitration, he (as) said: *Were all of you with us in Siffin? They replied that some of them were there but some of them were not. The commander of the faithful said: then divide yourselves into two groups. One made of those who were not present, so that I may address each as I see suitable. He then shouted to the people: stop talking and keep quiet in order to listen to what I have to say. Turn your hearts to me. Whomever we ask for evidence, he should give it according to his knowledge about it..."*

Also, in sermon 127, he said: *"If you do not stop believing that I have gone wrong and have been misled, why do you consider that the common men among the followers of Prophet Muhammad* (sawas) *have gone astray like me, and accuse them with my wrongdoing, and hold them unbelievers on account of my sins. You are holding your swords on your shoulders and have been using them rightly and wrongly. You are confusing those who have committed sins with those who have not..."*

In these texts we found how Imam Ali (as) followed the rational, intellectual and calm political method of discussion and, likewise, we can observe how the Imam did not commit or censure those who openly criticized him. Rather, he manifested a political relationship with the opposition groups as can be seen in the following text:

"Sherif Rida has narrated in Nahjul Balagah that Imam Ali (as) heard al-Baraj ibn Musahhar al-Ta'i saying, "There is no judgment except that of Allah" although he was one of the Kharijites. The Imam said to him: *Keep quiet, may Allah make you ugly, O you with the broken tooth. By Allah, when the truth became manifest, even then, your*

personality was weak and your choice was wasted. But when wrong, you began to shout loudly again sprouted up like the horns of a kid."[1]

In another text, Imam Ali (as) was sitting amongst his companions and a beautiful woman passed by them and the people gazed at her. He (as) said: indeed these potentially have many aspirations that will be the cause of their own dust. If any of you glance at a woman, he should touch his wife because that woman resembles his wife. A man from among the Kharijites said: how greatly is he versed, may Allah kill the unbeliever. The people rushed to kill him. He (as) said: gently, it is insult with an insult or forgiveness of sin."[2] There were other examples showing the commitment of Imam Ali (as) towards this political atmosphere.

Through the Nahjul Balagah and other statements and traditions that were narrated from Imam Ali (as), we can observe the clear phenomenon during his caliphate, its several thoughts and political movement and also its various directions and inclinations. Indeed Imam Ali (as) dealt with this phenomenon by tendering views, concepts, critics and discussing them with evidence as we found in the method which following the Holy Qur'an in solving thoughts and dealing with political movements which the Islamic community experienced in the beginning of Islam. The Imam gave the chance to some personalities and even to some political factions to make their movements without suppressing them even though the Holy Prophet (sawas) had pinpointed those groups.

"Do those in whose hearts is a sickness suppose that Allah will not expose their spite? If We wish, We will show them to you so that you recognize them by their mark. Yet you will recognize them by their tone of speech, and Allah knows your deeds."[3]

1. Nahjul Balagah, sermon 184.
2. Nahjul Balagah, wisdom 412.
3. Holy Qur'an, Surah Muhammad: 29-30.

This is all about the group which did not believe in a system and rebelled against it, but as for the groups that recognize a system and committed themselves to its rules and regulations, they try to convince people with their thoughts and views in a peaceful way without threatening the security of the political system or calling for insurgence, although the politics which are stable and calm are obviously those politics that have preference of acceptance.

Secondly: The Objectivity Limit of the Movement of this Margin

In the beginning of this chapter we have indicated the point of view of the Ahl Al-Bayt (as) concerning Islamic unity at the very time they believed in multiple margins and differences, because they saw that this difference had limits and criteria which must be observed, and should not be left opened as they would consequently lead to tremendous danger which may afflict Islam as a result, and that is the danger of disunity, quarrelling and dispersion.

Although we have pointed at some of these limits in the quoted narration under the topic of multiple margin and difference, it is better for us to clarify it in order to make the subject unambiguous; likewise the guarantee of the unity of the Islamic society.

Criterion of Multiple Thought and Doctrine

As for the level of thought and doctrine, we can possibly mention two fundamental points:

First: Let dialogue and difference be based upon an intellectual and logical criterion, calmness, intellectual dialogue and reciprocal respect of thought.

Two: Let the difference be limited to the extent that it will not supersede principles of Ideology of Islamic doctrine, which is the Oneness of God, the Message and the Last Day, and you should not

touch any necessity, of which its denial will result in the denial of one of these three fundamental Islamic principles. Perhaps this limit can be understood through the text that prohibited the shedding of blood, interfering with the property and dignity of the Muslims and it has defined the Muslim as a believer in Allah, the Messenger and the Last Day; likewise the text, which has called to commitment to certainty and intellectual methodology in knowing the reality. There should be reliance upon the Holy Qur'an in understanding thought and doctrine for the fact that it is divine revelation. Similarly, there should be reliance upon the sound tradition of the Prophet (sawas) and referring back to these sources in the cases of assumption and doubt. Also, the hadith which made it incumbent upon us to take from the Ahl Al-Bayt (as) for the fact that they were acquainted with both of them (the Holy Qur'an and the hadith).

Criterion for the varieties under the Circle of Jurisprudence and Ijtihad

With regards to the level of jurisprudence and Ijtihad, we observed the following from the point of view of the Ahl Al-Bayt (as)*:*

First: For deduction of law, we should base it upon certainty and intellectual proof, which shows that Allah accepts this method of deduction of law and we should reject assumptions and views that are based upon probable speculation (Murajihat) and application of individual preference (Istihsan).

Second: To correspond with the Holy Book and the sound tradition of the Holy Prophet (sawas), and there should not be any indifference with it. It is not proper for any Ijtihad to be in opposition to clear and sound text and there is no difference in this text whether it is the Holy Qur'an or the hadith of the Holy Prophet (sawas).

Third: For the person who is observing Ijtihad to have reached the stage from which he will be able to exercise this difficult assignment after he has become competent with fundamental knowledge which

represent the rules of this activity. Moreover, the person must be pious, just and be fearful of God.

We can possibly arrive at these limits in many texts that were narrated from the Ahl Al-Bayt (as), which were discussing the criteria of Ijtihad and the deduction of laws in order to reach Islamic law.[1]

Restrictions of the variation within Fiqh and Ijtihad

Certainly, political activity must be practiced within the circle of Islam and exiting from this circle is not permitted, but over this we knew that the Ahl Al-Bayt (as) has allowed variation of politics, irrespective of its legality and responsibility before Allah. What then was the permitted limit? Perhaps we shall mention some important fundamental limits for this variation.

One: The variation should be under the acknowledgement of the Islamic system itself because it is not possible for Islam or even any democratic organization, as we've mentioned before, to permit the practice of politics, which will topple the system itself.

Two: The political movement should be under commitment to general social law, which was stipulated by the Islamic system in order to organize the life of the people; like the compulsory tax, defence and others.

Three: The political activity should not result in breach of security and the general system, like weaponry activity and disturbances that threaten the security of the society or its unity and tenacity.

In this respect it is possible to benefit from some of the texts which were narrated in the Nahjul Balagah, hence the Imam (as) has talked about a limited stance towards the trip of the companion of the battle of the camel to Basra by saying: *"Certainly, these people are in agreement in disliking my authority. I will carry on till I perceive*

1. Refer to the attributes of judges in al-Wasa'il al Shi'ah, volume 18.

disunity among you; because if, in spite of the unsoundness of their view, they succeed, the whole organization of the Muslims will be shattered...."[1]

"There is no man among them except he has followed me and willingly gave allegiance without force; they preceded to my worker and the treasury of Muslims' bank including others over there and assassinated them. Some group in patience while the other group in faithlessness, by God, if no one is afflicted except one who was intentionally killed without having committed any crime, bring him to me for judgment, and such soldiers suppose to be killed if they are present without denial and defending with their tongue and hand. It is like the equipment they use when entering upon them, then leave them so far they have killed the Muslims."

Two Views Contrary to the View of Ahl Al-Bayt (as)

We found two other views concerning unity in Islamic society which are contrary to the view of the Ahl Al-Bayt (as):

The first view: this is the view of making unity incumbent upon the Islamic community through force and this is the adopted view of the tyrants in Islamic history. Those who tried to change Islamic government to the government of oppressors and tyrants, thus government in their view is dependent upon personal view, inclination and the desire of the governor, so the governor is the shade of Allah on earth, and his desires and inclinations represent the rules, laws and regulations. We shall attempt to briefly indicate the features of this view with the help of Islamic history through the following point:

1- Commitment to suppression, exile, suffocation of lives and imposing their view with force and suppression.

1. Nahjul Balagah, sermon 169.

2- Justifying aggression, killing and exiling anyone who has sought for amendment, enjoining people to good and discouraging people from evil, that all these actions necessitate difference, breaking the staff and separation of the group of Muslims. There is no doubt that the Holy Prophet (sawas) called for the merging of the groups and the preservation of Islamic society. But what is meant by that, and it is very clear, is for the Muslim group to merge and preserve the Islamic society themselves which is subdued to law and Islamic criteria. However, if the group has turned to the group of ruler, the society, rules and criteria have also changed to form a society of selfishness, personal desire and similar inclination. The issue, then, has come to take on another meaning just as the clear text of the Holy Qur'an and the sound tradition of the Holy Prophet has stipulated.

3- Preventing all sorts of political movement, thought and Islamic school of thought even the simplest form of it and censuring it.

The second view: is the view of creed and ideological conflict, which the history of Islam has witnessed, in some periods, and which we can see even in this our present time. Sometimes there are a number of directions that focus on the importance of centralizing on dispute and fighting in minor and partial issues in order to change the entire portfolio of Islamic issues to an axis of dispute and to take hold of the general attention of the Muslims. Henceforth, it would necessitate exile and pursuit as we found that in the period of Ma'mun who had changed the dispute into minor ideological issues. An example of this is the issue of the creation of the Qur'an having been changed into an issue which necessitated chasing one of the Muslim scholars, like Ahmad ibn Hanbal, who faced lashes and prison as a result. Likewise, the difference in thought and doctrine between al-Asha'irah and al-Mu'tazilah changed to disputes which ended up with investigation of the doctrines and views, and every group among the Muslims adopted the view that would enable him to get into a dispute with another group of Muslims to the extent that it would lead to changes affecting

general, important and tremendous issues of the nation. That is the condition in some sectarian differences of some periods, with the result that merciless slaughter took place just because of these sometimes small differences and Islamic history is full of these incidences.

In this present time, we can find those who are constantly trying to centralize these minor issues in order to promote them to a position requiring the suppression of an unsheathed iron sword, sets of spears and arrows aimed at one group or the other, obstructing peaceful coexistence within any groups if their views differ in commitment to thought, jurisprudence or manner.

Presently millions of books are being printed in order to emphasize these differences and separations. Then follows an exchange of accusations between these groups and factions and in many cases the accusation is tyrannical and fabricated not permitting the senses, or an intellectual means to study and research the situation in order to reach any relevant reality. Equally, there is little or no listening out for the common ground of brotherhood, unity, understanding and discussion in order to reach shared issues between them.

Certainly, this method represents the view in understanding Islamic unity, which sometimes takes the natural aims of bias and an evil politic. It also takes the nature of blind partiality and insistence upon mistake and sin. It also takes the nature of concept of the natural relations between the Muslims which emerged from fear of dissolute sectarianism, group culture or the metamorphosing of understanding and stance.

Indeed the point of view of the Ahl Al-Bayt (as) in reality is considered to be the real embodiment of the logical Islamic view regarding unity of the society, which emphasizes that the hands of God is with the group of people and the isolated ones are for Satan just as the isolated sheep are for the wolf. It is incumbent upon Muslims to live peacefully with one another because a Muslim is a

brother to another Muslim. He did not forsake him and he did not betray him; a Muslim is equal to another Muslim so he must respect him, and there are many other texts, some of which we have already pointed out and which are a source of pride to the school of thought of the Ahl Al-Bayt (as).

Certainly, the stance of the school of thought of the Ahl Al-Bayt (as) increases in importance if we know that they said. While they were in an extremely critical situation, when the rest of the Muslims dealt cruelly with them, hunting them down, practicing containment and extermination, it is also possible to know the importance of their stance through practical implementation by the children of this school of great scholars. Discussion about implementation is a wide and lengthy subject but it is incumbent upon us to know that this school of thought has forfeited many issues on the path of preserving unity of the Muslims and protecting the Islamic doctrine and society. Probably the most obvious of these stances is the stance of the scholars from the Ahl Al-Bayt (as) in a collective form, regardless of nationality, towards foreign invasion of an Islamic country, which resulted with the downfall of the Ottoman caliphate. Thus, they stood up defending the same government who persecuted, chased and distanced them from the entire societal status. Nevertheless, they came out waging war in this path, especially in Iraq, at the very time when the all the groups of Sunni scholars left them aside because of corruption and deviation which they envisaged from this government.

That is exactly the great stance of the scholars from the Ahl Al-Bayt (as) this very moment towards the issue of Palestine. Even though the entire Palestinian population is Sunni, the Sunnis have hardly sympathized with them on a political level, nor on individual and societal levels and certainly not on the level of sacrifice and generosity in terms of blood, property and shelter.

The stance of Imam al-Hakim, Imam Kashf ul-Gita and lastly the stance of Imam Khomeini *(ra)* was one, which raised the issue of

Palestine to the foremost of political activity. Indeed, this great stance has great meaning and embodiment to the view of Islamic unity and the understanding of Islamic brotherhood.

Certainly, the issue of Islamic unity is amongst those issues that need additional observation, attention and consideration so that we can reach its noble and holy aim, just as we need a method to be adopted and followed in our research so that we emerge from the world of theory to the world of implementation and this is what we are going to treat briefly in our next discussion.

PROPINQUITY
OF THE SCHOOLS OF
THOUGHT
AND ISLAMIC UNITY

PROPINQUITY OF THE SCHOOLS OF THOUGHT

Propinquity of the schools of thought has special importance at this time because it has connection with a great issue, which is that of Islamic unity, thus formation of the schools of thought is the backbone to Islamic unity.

In brief form, we shall here try to discuss the issue of propinquity of creed in several points, which are all crystallized under the general circle of aims and objective of propinquity of creed, its method, its way and its consequence.

The First point: As we have mentioned, the fundamental aims and objectives of propinquity of creed is Islamic unity, and, possibly, besides this we see a number of other important issues and objectives, which have connection with the development of Islamic jurisprudence through this propinquity and pollination of thought. This is what happens in other roles in the establishment of Islamic jurisprudence, because the jurist from all the creeds lives and studies with the jurisprudential view together with the method of deduction of law; the issue which has enriched jurisprudence and made it competent in confronting the development in the life of the time. In our present time, we find the intensive need to what we have previously mentioned in our first discussion. Thus, the Muslims were confronted with civilizational challenges and social problems which its solutions and the Islamic stance towards it, according to Islamic law from which they, necessarily, need to be derived.

In addition to this, it is possible for this propinquity of the schools of thought to give some choice solutions for several problems, which will enable a Muslim to choose what is suitable for his living atmosphere and his societal status. Thus, this opens ways and widens the horizon before the Mujtahid.

On the subject of Islamic unity, we must emphasize propinquity in all aspects which we have mentioned as relevant for the subject at the end of the first discussion of the importance of solving sectarian

difference, not based on the idea of uniting them as one creed, but in the sense of respecting the views of other Islamic schools of thought. That is also the issue of uniting the entire view of the religious role, the formulae of Islamic law, the stance towards the enemies of Islam, and collective attention concerning Islamic issues of the Islamic world and other areas.

The Second Point: Treating the causes of difference and averting them, because recognizing the causes of difference represents the first fundamental step for treatment. The case here is like that of diagnosing a sick person, which represents an important step in his treatment. We may refer the main causes of difference to the following issues:

1- Selfish interest, vilified partiality and immorality while treating different issues that are connected with the occurrences confronting the Muslims, especially historical or ideological issues or those which are related to sectarian differences.

2- The activity that is anti-Islamic which is aimed at causing destruction between the Muslims and scattering their rows through instigating sedition and centralizing upon weak excitable points and buying the minds of the weak in order to fulfill this task.

3- Ignorance of the situation and doctrines of the Muslims, and depending on assimilating information through illegal imaginations, assumptions, rumors and accusations or irregular narration of statements of one creed or another.

4- Difference in establishing the legal text that was narrated from the Holy Prophet (sawas) or the Holy Imams, or the scholars that belong to this creed or the other, which exercise an objective intellectual nature; due to the distance of time of issuance of the text from our time. Thus, difference in texts occurring in similar situations can also possess falsification and mistakes during the process of transmitting narrations.

5- Difference in understanding the text and comparing it with another text. Thus, the Holy Qur'an, the consensus of its text being established, has unequivocal and intricate words. Similarly, it has abrogative, abrogated, general and specific verses, and is surrounded with inference, which is known as reasons of revelation (Asbabu al-Nuzul) which throw light into the understanding and interpretation of the Holy Qur'an; the same condition applies to the texts, which were narrated from the tradition of the Holy Prophet (sawas).

6- Difference in the value of the narrations that were issued by the Imams from the Ahl Al-Bayt (as) that upgraded such narrations to the value of the narration issued by the Messenger of Allah (sawas) because they are either infallible or a narrator from the Messenger of Allah (sawas) in correct and perfect form. Likewise, in the case of the companions; are the entire group of companions considered trustworthy or are they subjected to clarification and scrutinizing or is their case like other narrators?

There is no doubt that to treat these different causes in their ways and means needs in-depth study for each an every aspect of it and to draw suitable means of solving them.

So, therefore, exalted moral education, to be partial for the sake of Allah the Most High, craving after Islamic benefits, recognizing the enemies, awareness of their plots, their works and activities and uncovering dead and sick minds are the important means of treating problems number one and two.

In the same way, doing concentrated research on doctrines and the adoption of the Islamic creed from their pure sources and to depend on the sayings of recognized leaders of these creeds, adopting Islamic brotherhood, good opinion and the spirit of love and understanding all have great impact in solving problem number three.

Following rules, principles and criteria which were derived from the Holy Qur'an and the authentic tradition of the Prophet (sawas) while establishing the text, following intellectual and objective methods of

discussion, calm argument, legal and logical proof are the best ways of treating problems number four and five.

Making research based on the proof of the two inclinations and respecting the intellectual view that represents them is the best way of solving problems and making them near to each other.

The Third point: It is incumbent between the Muslims to abide by fundamental issues in order to gain ground for building propinquity between the Islamic creeds, because this propinquity needs a spiritual, political, social, moral and cultural atmosphere that is suitable to live in, in order to develop this important objective.

Certainly, from all observation, the Holy Qur'an has given attention to the creation of this ground, when it solves the issue of propinquity between the companions of the heavenly religions, calling upon them to know the truth. It, therefore, emphasized fundamental issues like monotheism, revelation, prophethood, the justice of Allah, unity of principle in the Message, laudation of the previous prophets, mentioning their history, their work and talking about ethical, spiritual and social stances, common cultural topics, being committed to the intellectual method of discussion and referring back to the sources far from partiality, selfishness and emotional feeling.

We can indicate some of the features and peculiarities of this ground and precept:

Firstly: Emphasis on the role of the Holy Qur'an, the tradition of the Prophet (sawas) and the Ahl Al-Bayt (as) as a known and common issue that is accepted between the entire body of Muslims. There is absolutely no doubt at all that the Holy Qur'an is a sound text preserved from all alteration and we can refer back to it and, even though the Muslims have difference in its understanding, it still remains one of the important factors among the factors for uniting them and reference when there is difference and dispute. In the same way, the traditions of the Holy Prophet (sawas) that were narrated by the entirety of the Muslims via the Holy household of the Prophet (as)

and his (sawas) companions are totally sound. Meanwhile, there are also a lot of common texts whose soundness is consensus or are accepted by everyone through authentic ways, and which now retain difference in the soundness of some of their understanding; something which is open to discussion and intellectual research with respect to everyone's view.

The same applies to the other matter, equal in weight to the Holy Qur'an, who are the Ahl Al-Bayt (as). They were respected and accepted by the general Muslims and indeed our obligation towards them is established in the Qur'anic text and consensus tradition of the Holy Prophet (sawas). This obligation upon us is to love and refer back to them, even though the Muslims differ concerning the limit of this love and reference of the texts, stances and hadiths that were reported from them. That is why instigating doubt about the soundness of the Holy Qur'an, weakening the tradition of the Holy Prophet (sawas) or defaming the Holy household of the Prophet (as) as has been done by some abnormal people of the two sects, and that is what led to additional differences, separation and disruption. From this respect, we can understand the emphasis of the holy household (as) of this common principle, and their denial of school of thought that is based on personal view in opposition to the school of hadith, because the schools of thought of personal view is the consequence of weakening and negligence of the hadith and the commencement of the claim that there is no sound hadith except a very small number of them.

Secondly: To lay emphasis on common issues in principles and precepts of intellect by means of establishing facts like the issues of the firmness of the narrator, unequivocal and intricate words or verses, abrogative and abrogated, general and specific. Indeed the Qur'an and the tradition interpreted each other, leading to induction and other precepts and principles of intellectual method of research as is stated in its source.

Thirdly: Exchange of respect to creed and intellectual views and dealing with it in the spirit of intellectual research and debate far from the spirit of combat, provocation, belittlement, discrimination and indictment and to lay emphasis upon the positive relations or custom between leaders of the creeds themselves and the acceptance of each other.

Fourthly: Renouncing the spirit of aggression upon sectarian holiness and special slogans to the followers of this creed or the other and preventing the manner of condemning Muslims to be unbelievers and immoral, abusing and cursing creeds or the leaders and scholars of that creed. Likewise, to acknowledge the existence of variation of sound creed after recognizing it officially or culturally.

Fifthly: The act of spreading the culture and ethic of propinquity between the Islamic creeds and the embodiment of understanding of one Islamic nation through assistance and cooperation between the Muslims in their lively issue *(Whoever heard a Muslim calling for assistance and did not assist him is not a Muslim)...*

The Fourth point: This is the indication of some beneficial means for the propinquity of the creeds, thus the propinquity of the creeds is to develop from ordinary desire and the Holy objective of the Muslims will become this in a real practical sense, which necessitates some ways and means of which we shall mention just a few:

Firstly: The Holy Qur'an according to point of view of the pure progeny of the Prophet (sawas): Tremendous and extensive suspicion was stimulated against the followers of the Ahl Al-Bayt (as) by accusing them of claiming alteration of the Holy Qur'an even though their great scholars says that the Holy Qur'an is free from all alteration. There is no doubt that expounding the view of the Ahl Al-Bayt (as) regarding the Holy Qur'an and their practical stance towards it will throw light upon this reality and erase the accusation and you can know that through the following headlines:

1- The compilation of the Holy Qur'an by the Ahl Al-Bayt (as), thus Imam Ali (as) was the first person who compiled the Holy Qur'an.

2- Ahl Al-Bayt (as) urging the people to heed the Holy Qur'an through the emphasis of numerous narrations concerning the virtues of reciting, pondering over the Qur'an and memorizing it, likewise the degree of holding it.

3- Soundness of the Holy Qur'an from alteration.

4- The emphasis of the text and the manifestation of the Holy Qur'an as evidence to prove Islamic legal law, Islamic doctrine, historical tradition and many other issues, and likewise, making it as a reference of any narration reported from the Ahl Al-Bayt (as). They thus obliged their followers and adherents to refer any of their hadith to the Holy Qur'an before taking it: *(Take whatever corresponds with the Holy Qur'an and smash to the wall whatever is in difference with the Holy Qur'an).*

5- Paying attention to the interpretation of the Holy Qur'an especially through suggesting it is substantial and implementing it to living reality in every period of the Muslims, and the emphasis that the Holy Qur'an is living and lasting.

Secondly: Expounding their view and stance about the companions: There is no doubt that the companions command respect before all the Muslims, but there is instigation of suspicion about them and about the stance towards them. Here it is incumbent to objectively expound the view towards them as follows:

1- The companions during the time of the Messenger of Allah (as) and their role in defending Islam, establishing its features and their tremendous sacrifice in its path.

2- Differentiating between the sincere believers, who are the majority, and the hypocrites whom the Holy Qur'an has talked about.

They have afflicted the Islamic callings during and after the lifetime of the Holy Messenger (sawas).

3- The stance of Imam Ali (as) towards the great companions who commanded respect. He cooperated and he was open-minded with them even though there was thought and political difference especially after the passing away of the Messenger of Allah (sawas).

4- Differentiating the stance towards the companions between claiming them to be just and to be respected and practically saying they were infallible. Similarly, to differentiate between them in terms of their justice and commitment and also the evidence of their narrations, their actions and their verdicts.

Thirdly: Expounding the common relations between the Islamic schools of thought at the beginning of Islam which is the commencement of founding, and that will be through writing books or articles on the following topics:

1- The Shi'ah personalities from whom the Sunnis have taken narrations and knowledge. Indeed, Sayed Sharafuddin has mentioned one hundred narrators whom the Sunnis have taken narrations from as an example to this case.

2- The Sunni personalities and scholars from whom Shi'ah personalities have taken narrations and knowledge.

3- The reported narrations in the books of the followers of the Ahl Al-Bayt (as) among the Imamate Shi'ahs through their Imam and directly from the Messenger of Allah (sawas), and comparing them with what was narrated from the Messenger of Allah (as) in the Sunni's books. We shall really find a rich heritage among the common issues which shall emphasize the common principles.

4- Referring the narrations which were reported in jurisprudence among the Shi'ah books whose sources are in the Sunni's books and making comparative studies in this.

From these discussions, we shall find a strong covenant between Islamic schools of thought.

Fourthly: Comparative studies in jurisprudence between the Islamic schools of thought especially in the areas of worship, transactions, personal status and encouraging printing of books and pamphlets on it. We shall thus observe compression of the gaps between the Sunni creeds and the creed of the followers of the Ahl Al-Bayt (as) and other Islamic creeds, because it is very rare to see a verdict of the scholars of Islamic schools of thought which is not said by the scholars of the followers of the Ahl Al-Bayt (as) and vis-a-vis even though it is rare.

Fifthly: Separating the studies of doctrine and jurisprudence between thought, political stance and jurisprudential stance, or between the stance of jurisprudence and that of doctrine. Certainly, this separation shall have objective and psychological impact in the propinquity of creeds.

There is no doubt that propinquity in the political stance between the governments and the Islamic state that is committed to the Islamic religion is having tremendous impact in creating propinquity between the creeds, because the political differences in these types of governments and states reflect the sectarian, jurisprudence, thought and cultural stances.

Sixthly: Encouraging the formation of gatherings, organizations and centers that work towards propinquity of the Muslims to one another and spreading the culture of propinquity, the variation of schools of thought and unity in fundamental issues.

Seventhly: Influence the logic of propagation and calling with wisdom and good admonition, calmness and intellectual discussion far from partiality, thought and political terrorism, instigating sectarianism and extreme in stance. That will be through organizing intellectual symposiums for studies and discussion, meeting together between all the scholars and the elites. Likewise, this can be

facilitated by setting up organizations and institutions together between the scholars of Islamic creeds in order to put cultural and social activities in place and to have one political stance towards the great issues of the nation.

Eighthly: To encourage the act of societal coexistence between the followers of various creeds through social companies and institutions, and exchange of visits and meeting together in festivals and ceremonies of this group or another and through other means of social gatherings. Indeed the Ahl Al-Bayt (as) has called upon their adherents in a special form to this type of peaceful living through clear and authentic texts whether in societal or worship practice as we have earlier pointed out.

In conclusion, certainly, if the Muslims concentrate towards this holy objective, they shall find wide and several chances before them which shall take them near this goal and consequently they shall be in position of receiving Allah's Mercy who is behind all success and appropriateness. ***"You cannot guide whomever you wish, but [it is] Allah [who] guides whomever He wishes."***[1]

All praise belongs to Allah the Lord of all the worlds. May the blessing and the peace of Allah be upon the seal of the Prophets, his pure Holy progeny and his chosen companions.

1. Holy Qur'an, Al Qisas: 56.